

Studies in the Life of Christ

H. Burton Sharman

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STUDIES IN THE LIFE OF CHRIST

BY

H. BURTON SHARMAN

BASED ON

A HARMONY OF THE GOSPELS

BY

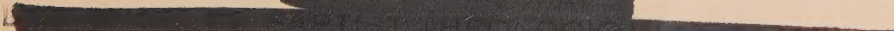

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NEW YORK

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Studies in the Life of Christ

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Studies in the Life of Christ

GENERAL SUGGESTIONS

1. Before commencing these Studies (1) read carefully the Preface of the Harmony noticing especially what is said on pp. ix. and x. concerning the typographical features of the book, (2) make a study of the "Principal Divisions of the Harmony" as given after the preface, and (3) get a clear idea of the plan of the work by glancing through the "Analytical Outline."
2. The Studies are dependent for their highest value upon the principle of *daily* study by the individual. This is fundamental. Complete each day's work as outlined before passing to the next. Do the whole of the day's work within the day to which it is assigned. The work of some days will be found shorter than that of others.
3. Give to this study the clearest, brightest moments of the day; it is best to begin the day with it; in any case have a definite time and strive to be regular.
4. In using the daily helps do each thing *step by step* as suggested. It is intended that each separate, stated step shall be taken before there is even a reading of the next. This is important. It applies not only to each separately numbered suggestion but to the parts of each suggestion or question. Do not read through the Section for the day before using the daily helps. This would take time and often be confusing. Always read both helps and the text attentively, thoughtfully and thoroughly.
5. Follow the daily helps closely; do not be led aside from or beyond the specific day's work; make a note of subjects which you wish to study more fully and take these up at other times.
6. Use the map as a book-mark and look up *each place every* time it is mentioned throughout the whole history.
7. Always read carefully at the proper points the marginal references and the foot-notes.

Studies in the Life of Christ

GENERAL SUGGESTIONS (concluded)

8. Plan from the first to make full notes of the work. All results should be written out. To do this takes time but it will be found profitable beyond expectation. Do this with everything which grows out of the suggestions or questions of the daily helps that is, carefully write out all answers. It will systematize and fix what has been gained.
9. Where questions are given it is always possible to find the answer in the text for the day. Be on guard against framing answers which do not grow out of the material under study.
10. Form the habit of finding any passage in any one of the four gospels in its place in the Harmony every time of reference in regular study and at all other times. Thus will the knowledge of the Life of Christ become more and more historical.
11. It would be well to read these "General Suggestions" through once at the beginning of each week's work.
12. Do not expect too great results at once; be not easily discouraged; the work will broaden and deepen as one studies farther on in the wonderful Life and the profound Teaching.
13. Strive to overcome any tendency to indefinite meditation; in this, help may be had by centering the meditation about the "Personal Thought" of the day. Dwell upon it during study and in the odd moments of the day—not as a means to morbid self-examination but as a joyous help to a fuller apprehension of the privileges of the Christian life. Make each "Personal Thought" a subject of special prayer and never pass away from one till the life is conformed to its standard.
14. Precede each separate period of study, however short, by special prayer that the Holy Spirit may be the teacher. (cf. John 16:13, 14.)

Studies in the Life of Christ

STUDY 1: INTRODUCTIONS AND THE ANNUNCIATIONS

FIRST DAY: § 1. PROLOGUE OF JOHN'S GOSPEL (continued)

1. Read the whole prologue tracing closely the connection and the progress or change of thought from verse to verse.
2. Discover the three natural divisions of the thought in this prologue.
3. Read as one connected, continuous statement the contents of vv. 1, 2, 14 and 18. What connection is there between the truth in the last clause of this statement and the significance of John's choice of the term "Word"?
4. When "the Word was with God" what were his offices and what relations did he bear to men? When "the Word became flesh" what was he to men more than he had been before?
5. What gift did the historical Jesus Christ bring which is dependent upon the will of man? On what conditions is it bestowed? Exactly what do these conditions mean?

PERSONAL THOUGHT:

As an unquestionable, definite, personal reality do I know the experience expressed in the 13th verse?

Studies in the Life of Christ

STUDY 1: INTRODUCTIONS AND THE ANNUNCIATIONS

SECOND DAY: § 1. PROLOGUE OF JOHN'S GOSPEL (concluded)

§ 2. PREFACE OF LUKE'S GOSPEL

1. Glance rapidly through John's prologue again and consider its grandeur as a comprehensive summary of the historical manifestation of the Word in the world and of the attitudes taken by the world toward him.
2. Thoughtfully read §2 and determine why Luke wrote his gospel.
3. Consider the value of each of the three sources of information which he names.
4. What constituted his especial qualification?
5. Consider the force of the three important words—"fulfilled" (cf. margin = "fully established"), "accurately" and "certainty."
6. Who was Luke? Read Col. 4:14, Philem. 24 and 2 Tim. 4:11.

PERSONAL THOUGHTS:

1. Have I regarded and studied this gospel in the spirit in which it was written?
2. In what measure am I at this time able to trace the course of the life and teachings of Jesus accurately from the first, and what relation is there between this knowledge and the present certainty of my belief?

Studies in the Life of Christ

STUDY 1: INTRODUCTIONS AND THE ANNUNCIATIONS

THIRD DAY: § 3. THE TWO GENEALOGIES

1. Without reading the genealogies refer at once to Mt. 1:1, 16, 17 and then to Lu. 3:23, 38. What is suggested to your mind by (1) the difference of order—Matthew descending, Luke ascending, (2) by the point to which each goes back—Matthew to Abraham, Luke to God?
2. Trace in Luke's genealogy from the end of v. 38 to first name mentioned by Matthew in v. 2; then compare step by step till they diverge. Find in Lu. v. 27 and Mt. v. 12 the only other likeness of names. How do you account for the differences from David down? Do not dwell on the difficulty. It will come up in class study.
3. Read again Mt. 1:1, 17. To what people would a book opening in this way appeal?
4. Re-read rapidly § 2, Lu. 1:1-3 and § 3, Lu. 3:38 and consider what audience Luke must seek?
5. Refer to § 1, Jo. 1:1, 14 and turn to § 151, Jo. 20:31 and decide the scope and purpose of this Gospel.
6. Find and dwell upon the ultimate purpose of God in these records as found in § 2, Lu. 1:4 and § 151, Jo. 20:31.

PERSONAL THOUGHT:

Do I give these records their primary place in my study and thought? Have I ever really in any worthy sense tested their power to effect Belief and thus give Life?

Studies in the Life of Christ

STUDY 1: INTRODUCTIONS AND THE ANNUNCIATIONS

FOURTH DAY: § 4. BIRTH OF JOHN THE BAPTIST PROMISED

1. Read vv. 5-9 inclusive carefully; then turn to 1 Chron. 24 and read vv. 1, 7-11 and 19 noting especially v. 10. What evidences have we in these verses of Luke's fulfillment of his historical promise?
2. It will wonderfully help and purify the apprehension of these opening narratives if all preconceptions about the form and offices of angels are cast out of the mind. Let old pictures go; remember simply that, as the original says, they were messengers—in these cases from God to men and women.
3. Read vv. 10-14 and connect this promise with v. 7 glancing also forward to vv. 24, 25.
4. Read vv. 15-17 and fix clearly in mind each of the five specific statements about the promised child. We shall have occasion later to compare these with what was manifested in his life. Determine (1) which of these words express the central purpose of his life, (2) which characteristic was the fundamental source of his power.
5. Read vv. 18-23. Do I insist on palpable, material signs from God? Is there any point in my life at which I am asking for more evidence where God has already given me a clear revelation of His will?

PERSONAL THOUGHT:

"They were BOTH righteous before God, walking in all the commandments and ordinances of the Lord blameless." Judged by this standard am I where I can see God's visions, be spoken to by Him, be made to advance His Kingdom?

Studies in the Life of Christ

STUDY 1: INTRODUCTIONS AND THE ANNUNCIATIONS

FIFTH DAY: § 5. THE ANNUNCIATION TO MARY

1. Before taking up the section for the day turn to 2 Sam. 7:12-14 and read the great promise around which all Jewish hopes centered.
2. Thoughtfully read through the whole section and consider (1) the reticence, (2) the exquisite delicacy, (3) the simplicity and (4) the majesty of this scene.
3. The qualities of this scene will stand out with an especially impressive clearness and beauty if step by step it be closely compared with the annunciation to Zacharias, that is vv. 11-20 with vv. 26-38. Few comparisons will yield so much. Find all the contrasts. Contrast, for example, the almost faithless "whereby shall I know this?" with the faith-implying question "How shall this be?" and notice in the following verse God's treatment of the difference—"Thou shalt be silent" against the sweet assurance "No word from God shall be void of power."
4. Again consider the great foundation principle upon which God's use of men and women is based. As to Mary, re read vv. 28, 30, 38, dwelling especially on the last clause of the first sentence of v. 38.

PERSONAL THOUGHT:

To every message from God which has come into my life have I answered unreservedly—"be it unto me according to thy word"? Is anything less than this acceptable to Him?

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STUDY 1: INTRODUCTIONS AND THE ANNUNCIATIONS

SIXTH DAY: § 6. THE ANNUNCIATION TO JOSEPH

1. This passage comes up again under "Birth of Jesus the Christ." Study it now from the standpoint of the generation (margin on v. 18) and as one of the annunciations.
2. Before reading the section it should be known: (1) that in Palestine betrothal took place as much as a year before marriage, (2) that it was regarded as a very significant ceremony, (3) that it could not be dissolved except by regular divorce.
3. Remembering the above facts read the section to end of v. 21.
4. Read Matthew's comment in vv. 22, 23 and refer to Isa. 7:14. To what people would such a comment appeal? What light does this throw on the purpose of Matthew's book?
5. Read the remaining verses of the section.
6. What light on the genealogies comes from the fact that Matthew records the annunciation to Joseph but Luke that to Mary?

PERSONAL THOUGHT:

In other forms and with other messages than that to Joseph the angel of the Lord has quietly but unmistakably spoken to me. Joseph "being a righteous man" "did as the angel of the Lord commanded him." Have I? Even now am I willing to obey every message? Am I fearful of messages about certain things in my life?

Studies in the Life of Christ

STUDY 1: INTRODUCTIONS AND THE ANNUNCIATIONS

SEVENTH DAY: § 7. MARY'S VISIT TO ELISABETH

1. Connect the last verse of § 5 with the first of § 7 and read to the end of v. 45.
2. Realizing (1) the significance of Elisabeth and Mary in the purposes of God (cf. § 4, v. 13 and last clause of v. 17 and § 5, v. 31 and first part of v. 32), (2) their character as we have learned it (cf. § 4, v. 6 and § 5, v. 38) and (3) the consequent place of the Holy Spirit in the life and mission of each, consider the special manifestations of the presence of God their meeting makes possible.
3. Thoughtfully read the song of Mary in vv. 46-55 and determine the three parts into which it naturally falls. How would you designate each? For a better understanding of v. 55 refer to Gen. 22:15-18. Complete the reading of the section.
4. What one line expresses the principle which determines the several truths of the whole song?

PERSONAL THOUGHT:

Penetrating to its inner meaning, do I find in myself that fundamental religious characteristic expressed in the second line of v. 50? Find the secret of the life of the Son in the last clause of Heb. 5:7.

Studies in the Life of Christ

STUDY 2: THE BIRTH, CHILDHOOD AND YOUTH OF JOHN AND OF JESUS

FIRST DAY: § 8. BIRTH OF JOHN THE BAPTIST

1. Take up the section to the end of v. 66. Then, recalling the contents of § 4, Lu. 1:10, 21, 22, consider what thoughts these events would awaken in the minds of a people who, in common even with heathenism, were at this period in a state of agitated expectancy.
2. Having referred to the covenant in Gen. 22:15-18 and the promise in 2 Sam. 7:12-14 read the song of Zacharias (vv. 67-79), determine its two natural divisions, and decide upon a suitable designation for each.
3. What was the specific salvation which Zacharias expected?
4. Consider the worthiness of Zacharias' hope in view of the ulterior object of this salvation as here expressed by Zacharias.
5. Verse 80. What prophecy of the type of the man and his preaching do you find in the strong spirit developing in the desert surroundings?

PERSONAL THOUGHT:

Does every choice, aspiration, act, prayer, hope of my life center in the one purpose of perfect service to God? So it was with Zacharias (vv. 74, 75)—political deliverance as a means to perfect service. With me is it intellectual equipment as a means to perfect service?

Studies in the Life of Christ

STUDY 2: THE BIRTH, CHILDHOOD AND YOUTH OF JOHN AND OF JESUS

SECOND DAY: § 9. BIRTH OF JESUS THE CHRIST

1. Thoughtfully read the account given by Luke.
2. Having studied Matthew's narrative under § 6 merely read rapidly through it now connecting with it the first verse of § 13 for Matthew's statement of place and time.
3. Observe in the first two verses of Luke's account the fulfillment of the historical promise of his preface.
4. Consider (1) the naturalness, (2) the simplicity and (3) the grace of the narrative by Luke.
5. Dwell upon the thoughts suggested by the circumstances of Jesus' birth.

PERSONAL THOUGHT:

Do I take my standards of social estimate from Jesus, as set by the facts of His birth? or have I pride in or envy for the things which were not a part of His life?

Studies in the Life of Christ

STUDY 2: THE BIRTH, CHILDHOOD AND YOUTH OF JOHN AND OF JESUS

THIRD DAY: § 10. THE ANGELS AND THE SHEPHERDS

1. Read through the whole section thoughtfully.
2. Glance back to the accounts of the appearance of the messenger of God to Zacharias, Mary and Joseph and considering them with this to the shepherds notice in each case (1) the effect of the presence and (2) the reassuring, gracious opening words of the messenger.
3. Contrast the greatness and significance of the One to be recognized (v. 11) with the humbleness and simplicity of the sign by which he was made known (v. 12).
4. Consider the contrast in the effect of these things on the people and on Mary as indicated in vv. 18, 19.
5. What does v. 19 suggest as to Luke's sources for these early events?
6. Dwell upon the infinite contrasts this scene presents — despised shepherds, a lowly mother, a stable, a manger, a helpless babe; an angel of the Lord, a multitude of the heavenly host, the very glory of God.

PERSONAL THOUGHT:

Has the "good tidings" announced by the angel and sung by the host been realized in my life as "great joy"? Or is the Christian life slavish duty-doing with me? Have I ever paid the price for peace and freedom?

Studies in the Life of Christ

STUDY 2: THE BIRTH, CHILDHOOD AND YOUTH OF JOHN AND OF JESUS

FOURTH DAY: § 11. THE CIRCUMCISION

§ 12. THE PRESENTATION IN THE TEMPLE

1. That certain parts of the sections for the day may be understood, read rapidly through the 12th Chapter of Leviticus and glance at Ex. 13:1, 2. Then read § 11, and § 12 to end of v. 24. As an indication of the circumstances of Jesus' parents read again Levit. 12:8 and follow by v. 24 of § 12.
2. Read vv. 25-35. Make a careful study of the character of Simeon as here stated, noticing especially each mention of the place of the Holy Spirit in his life. Discover the particular statements made by him in which his special prophetic insight reveals truth opposed to the then current conceptions.
3. Read vv. 36 to the end. Dwelling upon what is said of the character of Anna, recall what we have learned of the character of each of the other persons (Zacharias, Elisabeth, Mary, Joseph, Simeon) to whom we have thus far been introduced. Contrast this circle with the religious leaders of the Jewish people at this time as you already know them.

PERSONAL THOUGHT:

Does the last clause of v. 25 express a vital reality of my life? Do I meet such conditions for this high gift as are stated in the first half of the second clause? Or does the call to this possible possession lead me through more sacrifices than I am willing to make?

Studies in the Life of Christ

STUDY 2: THE BIRTH, CHILDHOOD AND YOUTH OF JOHN AND OF JESUS

FIFTH DAY: § 13. THE WISE MEN FROM THE EAST

1. Glance rapidly through Esther 1:13 and Daniel 2:1, 2, 10-12, and in addition to what is stated there keep in mind that the Magi of the East were teachers of religion and of science and that they had especially developed astronomy in the form of astrology.
2. Read to the end of v. 6. Then refer to Micah 5:2 for the prophecy.
3. Read vv. 7 to the end. Knowing that Herod (1) was a usurper, (2) represented and was supported by Roman power, read again through the whole section tracing his actions and determining his motives. What characteristics of the man do you discover?
4. Contrast the persons studied previously with those introduced in this section as to (1) character, (2) motives, (3) ambitions.

PERSONAL THOUGHT:

Does the Herod spirit lurk in my life? Do I seek place and power and recognition? Have I ever been jealous at the larger recognition and more rapid advancement of another Christian worker?

Studies in the Life of Christ

STUDY 2: THE BIRTH, CHILDHOOD AND YOUTH OF JOHN AND OF JESUS

SIXTH DAY: § 14. THE FLIGHT INTO EGYPT AND RETURN TO NAZARETH § 15. CHILDHOOD AT NAZARETH

1. Recall or look up the geographical relationship of Palestine to Egypt; read § 14 to end of v. 15; then refer to Hosea 11:1.
2. Recall what was learned yesterday of Herod; remember that Bethlehem was a very small village and that the closing years of Herod's life were marked by many most atrocious acts; then read to the end of v. 18, referring for the prophecy to Jer. 31:15.
3. Now read the other verses of the section. In view of these many references to prophecy in Matthew, for whom does it seem that his book was primarily intended?
4. Read Matthew and then Luke in § 15. Rapidly gather the suggestive hints contained in the passages given as foot-notes. Dwell thoughtfully on each statement in § 15, Lu. 2:40.

PERSONAL THOUGHT:

“Whence then hath this man all these things?” Is there anything in my life which a close analysis might not account for on natural grounds?—a test of my Christ-likeness.

Studies in the Life of Christ

STUDY 2: THE BIRTH, CHILDHOOD AND YOUTH OF JOHN AND OF JESUS

SEVENTH DAY: § 16. VISIT TO JERUSALEM WHEN TWELVE YEARS OLD § 17. EIGHTEEN YEARS AT NAZARETH

1. It should be known (1) that at about 12 years of age the Jewish boy began to be responsible for legal observances, (2) that the people journeyed to and from the feasts in caravans or festive bands and (3) that an Eastern boy at twelve is more mature and has larger liberty than with us.
2. Read thoughtfully all of § 16 endeavoring to rid the mind of conceptions about these events, and allowing them to make in every detail their own fresh, natural impression.
3. Try to realize the thoughts and feelings of a Jewish youth on his first visit to Jerusalem; consider now the boy Jesus in this new atmosphere.
4. Read § 17. Recalling facts already known, consider v. 50 and the last clause of v. 51 as indications of the original source of these narratives.
5. Compare § 15, Lu. 2:40 and § 17, Lu. 2:52. Vividly having in mind the character of Joseph and Mary and the statement about Jesus' occupation given in § 62, Mk. 6:3 dwell much upon these years of home-life and of development.

PERSONAL THOUGHT:

Is my whole being so absorbed in the things of God that every tendency, every impulse of it is towards the places and the influences which will increase my knowledge of Him and equip my powers for His service?—"Wist ye not that I must be in the things of my Father?"

Studies in the Life of Christ

STUDY 3: THE OPENING EVENTS OF CHRIST'S MINISTRY

FIRST DAY: § 18. THE MINISTRY OF JOHN THE BAPTIST (continued)

1. That the exact historical setting may be had, read the first two verses of Luke's account in § 18 and refer to the map, especially the lower right-hand corner, for the different districts as named. Recall Luke's prefatory promise.
2. Turn now and read the 1st verse of Mark's narrative. Recall (1) how and (2) at what points in the history the other gospels opened and consider the differences of the four gospels in these respects. What inferences may be drawn?
3. Read vv. 2 and 3 of Mark; then Mal. 3:1 and Is. 40:3.
4. Now read the remaining verses of Mark's account. Give special thought to (1) the exact meaning of the words in v. 4 expressing what John preached, (2) the significance of the few words of John preserved for us by Mark (vv. 7 and 8).
5. Read rapidly the first six verses of Matthew's account. Thoughtfully re-read v. 2 and endeavor to form some exact conception of what "Kingdom of heaven" means.
6. Read Matthew's account from v. 7 to the end. By what words would you characterize John's preaching as instanced here?

PERSONAL THOUGHTS:

"We have Abraham to our father": On what ultimate reality do I base my acceptance with God?

Studies in the Life of Christ

STUDY 3: THE OPENING EVENTS OF CHRIST'S MINISTRY

SECOND DAY: § 18. THE MINISTRY OF JOHN THE BAPTIST (concluded)

1. After reading vv. 3-6 of Luke's account refer to Is. 40:3-5. Why does Luke make a longer quotation than either Mark or Matthew? What answer do the contents of v. 6 suggest?
2. Glancing through vv. 7-9 carefully read vv. 10-14. What characteristics of John's preaching are here evident?
3. Read to the end of Luke's account. Here notice especially (1) the helpful explanation in v. 15, (2) the comprehensive statement in v. 18.
4. Compare the character and ministry of John with the five special prophetic promises previously found in § 4, vv. 15-17. Was each of the promises fulfilled?
5. Reconsidering these accounts of the ministry of John: (1) Form a clear conception of his personal appearance, his habits, his message, his method, and (2) in each of these particulars contrast him with what you already know of Jesus.

PERSONAL THOUGHT:

As a personal reality have I been baptized with the Holy Ghost? Or is my conscious experience limited to a baptism with water? Am I, in truth, of John or of Christ?

Studies in the Life of Christ

STUDY 3: THE OPENING EVENTS OF CHRIST'S MINISTRY

THIRD DAY: § 19. THE BAPTISM OF JESUS

§ 20. THE TEMPTATION IN THE WILDERNESS(continued)

1. In § 19 read the account by Mark. (1) Did Jesus repent and confess as others? (2) Why was he baptized?
2. Read Luke's account in § 19. (1) Was Jesus baptized early or late in John's ministry? (2) What highly significant circumstance does Luke add in v. 21? Dwell upon the relation between this attitude and these manifestations.
3. Read Matthew's narrative of the Baptism. (1) How did John know the character of Jesus before he had baptized him? (2) Find here the answer to the questions raised in the mind by Mark's account.
4. In § 20 read the first two verses of each narrative—Matthew, then Mark, (here refer to Matthew, v. 11), then Luke. Dwell upon the phases of this experience especially expressed in "driveth," "with the wild beasts" (Mark); "afterward hungered" (Matthew); "when they were completed he hungered" (Luke).
5. Endeavor to realize in some degree the significance to Jesus himself of the events of his baptism, and its connection with the temptation.

PERSONAL THOUGHT:

Am I attempting Christian work without a Christ-like preparation? If the sinless Jesus, the Master, must needs receive the Holy Spirit, shall I, the disciple, do the work of God without? Or am I choosing to lose the gift because I shrink from that other baptism wherewith his whole life was baptized—which is the cost?

Studies in the Life of Christ

STUDY 3: THE OPENING EVENTS OF CHRIST'S MINISTRY

FOURTH DAY: § 20. THE TEMPTATION IN THE WILDERNESS(concluded)

1. These temptations can never be understood and their significance appreciated unless there be penetration through the form and setting of their expression.
2. Recall the circumstances of the temptation as learned yesterday. Read the account of the first temptation in Lu. 4:3, 4 and then in Mt. 4:3, 4. Refer to Deut. 8:3. Precisely to what sin was Christ tempted by this first suggestion? Test your idea very closely by Christ's reply; do not be satisfied with a mere surface thought.
3. Now read of the second temptation taking Mt. 4:5-7 and afterwards Lu. 4:9-12. Refer to Ps. 91:11, 12 and Deut. 6:16 for the quotations. What is the underlying law which a yielding to this suggestion would have violated?
4. Study the third temptation in Mt. 4:8-10, then in Lu. 4:5-8. Refer to Deut. 6:13. What one significant word does Christ add in the quotation?
5. Think carefully upon the principle involved in each temptation and determine the kind and degree of relationship between the temptations.

PERSONAL THOUGHTS:

First Temptation: "My meat is to do the will of him that sent me" (§ 33, Jo. 4:34). Is my life so set to this same single end that I am never found in any place or circumstance other than that to which God has led me; in which, therefore, I can trust God absolutely?

Second Temptation: "If any man willeth to do his will, he shall know of the teaching, whether it be of God" (§ 82, Jo. 7:17). Do I tempt God by this supreme test which Christ gives and urges me to use?

Third Temptation: "I do always the things that are pleasing to Him" (§ 84, Jo. 8:29). Does God have absolute sway in every inmost part of my life?—"and him only shalt thou serve."

Studies in the Life of Christ

STUDY 3: THE OPENING EVENTS OF CHRIST'S MINISTRY

FIFTH DAY: § 21. JOHN'S TESTIMONY BEFORE THE PRIESTS AND LEVITES § 22. JESUS THE LAMB OF GOD

1. Refer to the previous reading from John in § 1 and connect with § 21 by reading again from v. 14 to the end. Then read through § 21. For the scriptural basis for the questions in v. 21 refer to Mal. 4:4-6 and Deut. 18:18; for that in v. 25 see Ezek. 36:25 and Zech. 13:1, interpreted by Jews as connected with the work of the Messiah.
2. See § 4, v. 17. Compare this interpretation of Mal. 4:5, 6 with that implied in § 21, v. 21 and notice in v. 23 how John met the difficulty. Why the statement in v. 24?
3. Read thoughtfully all of § 22. Again read v. 25 in § 21 and follow it immediately by v. 31 § 22. In the light of this explanation, consider now the indirect answer of John in v. 26.
4. Compare § 18, especially Lu. 3:15-17 with § 21 and determine how one account supplements the other.
5. Make a comparison of § 22 with § 19. Why four Gospels?

PERSONAL THOUGHT:

"That he should be made manifest" (v. 31). Is this the supreme purpose of my life? Is any other acceptable to God?

Studies in the Life of Christ

STUDY 3: THE OPENING EVENTS OF CHRIST'S MINISTRY

SIXTH DAY: § 23. THE FIRST THREE DISCIPLES

§ 24. PHILIP AND NATHANAE

1. Read through § 23. Refer back to § 4, last clause of v. 17 and connecting it with § 23 determine the relationship of the ministry of John to that of Jesus.
2. "One of the two" (v. 40). Who was the other? What answer is suggested by such minute details as "on the morrow," "turned," "it was about the tenth hour," "he findeth first his own brother"?
3. Why does the writer explain words in vv. 38, 41, 42?
4. Read through § 24. Why introduce the statement of v. 44? Precisely what does the promise in v. 51 mean?
5. Trace the relationships to one another of the members of this group of disciples—§ 23, 24.
6. Find in order all the different words and phrases in § 23 and § 24 by which Jesus is designated by others; consider the meaning of each, and compare the conception gained from the whole with that expressed by the name applied by Jesus to himself (v. 51).

PERSONAL THOUGHT:

"He brought him unto Jesus" (v. 42). Have I ever brought any one? How is it with reference to those nearest to me in my college life? Is there some Simon whom Christ would transform into a Peter if my part were done? Am I doing the work of Andrew?

Studies in the Life of Christ

STUDY 3: THE OPENING EVENTS OF CHRIST'S MINISTRY

SEVENTH DAY: § 25. THE FIRST MIRACLE: WATER MADE WINE

§ 26. SOJOURN IN CAPERNAUM

1. Read thoughtfully through § 25 and then the verse making § 26.
2. For an appreciation of the suggestion and expectancy expressed in v. 3, recall the circumstances of Jesus' conception and the events immediately following His birth and refer especially to § 10, v. 19 and § 17, last clause of v. 51.
3. Give some special thought to v. 4. What did Jesus mean? Test your interpretation by the contents of v. 5.
4. What precisely is expressed by "manifested his glory" (v. 11)? What answer does § 1, v. 14 (parenthesis) suggest?
5. "His disciples believed on him" (v. 11). Had they not already done this? What is meant?
6. Remembering that Nathanael was of Cana in Galilee (§ 148, v. 2) refer back to § 24, v. 44 for the home of the others and locate it on the map, noticing especially its relation to Cana and also to the place to which all now went (§ 26, v. 12).

PERSONAL THOUGHT:

"Whatsoever he saith unto you, do it" (v. 5). Do I make it possible for Christ to manifest his glory in and through my life by placing myself absolutely at his disposal in a full obedience?

Studies in the Life of Christ

STUDY 4: THE EARLY MINISTRY IN JUDEA AND SAMARIA

FIRST DAY: § 27. FIRST CLEANSING OF THE TEMPLE

§ 28. DISCOURSE WITH NICODEMUS (continued)

1. Oxen, sheep and doves were sold within the temple enclosure in one of the outer courts for the purposes of sacrifice, and at the passover the traffic was very great; the gathering of Jews from all parts of the world and the requirement that the Temple-tribute of a half-shekel be paid in exact half-shekels of the Sanctuary made necessary the presence of money-changers in Jerusalem.
2. Read through § 27. Refer to Ps. 69:9 for the quotation of v. 17. Determine exactly what Jesus meant by his answer in v. 19; find help in understanding it by considering what relation it bears (1) to his act, (2) to the question, (3) to the interpretation given by the writer. The scripture meant in v. 22 is probably Ps. 16:10.
3. Compare this visit to Jerusalem with the one previously recorded (§ 16); consider the attitude of Jesus as manifested on each occasion; what explanation of the difference is suggested by § 17, v. 52 and § 19, Mk. 1:11? Is the essential spirit any different as expressed in § 16, v. 49 and § 27, v. 16? What is this spirit? Dwell upon the thought. Have I any share in such a consciousness?
4. Read the first paragraph of § 28. Since they believed on his name (cf. § 1, v. 12) why did not Jesus trust himself unto them? Compare his treatment of the two disciples of John the Baptist in § 23. Recall his penetrating discernment in the case of Simon and of Nathanael.

PERSONAL THOUGHTS:

1. "The zeal of thine house shall eat me up" (v. 17). "Now let me burn out for God!"—entry in Henry Martyn's diary on his arrival in India. Are the intensities of my life simplified and vitalized by some divine principle? For what the zeal that eats me up—Self or God? From whence the passion that burns me out—the flesh or the spirit, Satan or God?
2. Has Jesus trusted himself unto me (§ 28, v. 24)? Or is my belief too superficial, traditional, reserved—a belief and not a surrender?

Studies in the Life of Christ

STUDY 4: THE EARLY MINISTRY IN JUDEA AND SAMARIA

SECOND DAY: § 28. DISCOURSE WITH NICODEMUS (continued)

1. Read very thoughtfully through the second paragraph of the Section (Jo. 3:1-15) noticing first its connection with Par. 1 by the reference to "signs" in 2:23 and 3:2.
2. It will be helpful here to learn more of Nicodemus by reference at once to § 82, Jo. 7:45-52; § 130, Jo. 12:42, 43 and § 141, Jo. 19:39.
3. How do you account for the apparent lack of connection between the words of Nicodemus in v. 2 and those of Jesus in v. 3? When a man acknowledges much about Jesus and has belief of a kind which does not enable Jesus to trust Himself to him how shall Jesus deal with him?
4. Make a close study of vv. 3-8. Compare (1) the thought in "anew" with that in "of water and the Spirit," (2) that in "cannot see" with "cannot enter into." For the significance in "of water" to Nicodemus read § 18, Mt. 3:11 and § 52, Lu. 7:30. For the reason of the "cannot," read again v. 6. Be helped to apprehend the reality by dwelling much upon the figure in v. 8. "Kingdom of God" (vv. 3, 5), compare § 18, Mt. 3:2. Do these terms accurately express my conception of that which Christ founded?
5. Now read again vv. 9-15. Taking "these things" as the subject, find (1) the supposed and the real relation of Nicodemus to them, (2) the connection between their acceptance and a fuller knowledge of the Truth, (3) the source of Christ's knowledge of these earthly and other heavenly things; and consider thoughtfully (1) the consequent value and convincing force of the words and witness of Jesus and those who have learned from Him and (2) the death-destroying, life-bringing power of the faith which is centered upon Him.

PERSONAL THOUGHT:

Does my actual experience enable me to make my Christian profession in the terms of Jesus? that is, have I entered into the Kingdom of God by being born anew? Or do these terms disturb me by their penetrative touch? "Art thou" a Christian, "and understandest not these things?"

Studies in the Life of Christ

STUDY 4: THE EARLY MINISTRY IN JUDEA AND SAMARIA

THIRD DAY: § 28. DISCOURSE WITH NICODEMUS (concluded)

1. Take a few moments to review any part of yesterday's study which was not then satisfactorily concluded.
2. Having in mind that the words are very probably the comments of the writer and not a continuation of the conversation read through the third paragraph of § 28.
3. In what (1) two negative forms, (2) two positive forms is the mission of Christ here stated?
4. In what sense is it true that Christ does judge the world? In whom lies the condition of the judgment—God or man?
5. Taking as an analysis of the paragraph the following,—
“Every one that doeth ill”: “He that doeth the truth”:

(1) Loveth the darkness	(1) Loveth the light
(2) Hateth the light	(2) Cometh to the light
(3) Hath not believed	(3) Believeth on Him
(4) Hath been judged	(4) Is not judged
(5) ?	(5) Shall be saved
(6) Shall perish	(6) Shall have eternal life

contrast (1) with (1), (2) with (2) and so on to the end.
Trace them downwards from the attitude to sin to the outcome in destiny in each.

PERSONAL THOUGHT:

Is there anything in my life which I am unwilling to submit to the purest and strongest light God would throw upon it? Do I shun the light in any quarter, for example, refuse to study foreign missions in the fear that God may use the knowledge to call me to this service? Do I pray that every motive, purpose and activity of my life may be penetrated by and tested in God's keenest light? * * * “cometh not to the light lest his works should be reprov'd” (v. 20). “Look therefore whether the light that is in thee be not darkness” (§ 55, Lu. 11:35).

Studies in the Life of Christ

STUDY 4: THE EARLY MINISTRY IN JUDEA AND SAMARIA

FOURTH DAY: § 29. CHRIST BAPTIZING IN JUDEA

§ 30. JOHN'S TESTIMONY TO CHRIST AT ÆNON

§ 31. THE DEPARTURE FROM JUDEA

1. Having in mind that the Jews made a geographical distinction between the land and its capital read § 29.
2. Carefully read the first paragraph of § 30. The location of Ænon is difficult of determination; refer to the map for a supposed site.
3. Connect the passages from Matthew and Mark in § 31 with those which immediately precede them as given in § 20. What possible conclusion from these accounts of Matthew and Mark is corrected by v. 24 of this day's study? What does this suggest as to the relation of the Gospel of John to the other gospels?
4. To what precisely does the "therefore" of v. 25 refer? From what follows determine the substance of the discussion between John's disciples and the Jew.
5. "Can receive nothing" (v. 27) of what class of gifts? What principle to guide judgments of men and methods of Christian work is expressed in v. 27?
6. In the Jewish ceremony "the friend of the bridegroom" (v. 29) corresponded in some degree to our groomsman but with many additional duties before and during the wedding. Interpret and dwell in thought upon the significant imagery of v. 29. Taking with this the statement of v. 30 endeavor to appreciatively apprehend the spirit of John the Baptist. Contrast it with that of his disciples (v. 26).

Studies in the Life of Christ

STUDY 4: THE EARLY MINISTRY IN JUDEA AND SAMARIA

FOURTH DAY: (conc'd) § 29. CHRIST BAPTIZING IN JUDEA

§ 30. JOHN'S TESTIMONY TO CHRIST AT ÆNON

§ 31. THE DEPARTURE FROM JUDEA

7. Now read the second paragraph of the Section noticing that these are very probably the reflections of the writer and not the words of the Baptist. It contains many references to the words of Jesus.
8. Study in vv. 31 and 32 the two witnesses as to (1) origin, (2) message, (3) rank. Compare with § 28, vv. 11-13.
9. Follow closely in vv. 34 and 35 the truths stated and the reasoning given upon which the significant statement of v. 33 is based. In view of this, consider how inevitable it is that the issues should be those of v. 36.
10. From the three statements of § 31 determine precisely why Jesus withdrew into Galilee.

PERSONAL THOUGHTS:

1. "He must increase, but I must decrease" (v. 30).

Is Christ increasing—

(1) in His control over every inmost motive and act of my life?

(2) in the extent of His Kingdom among men by my unreserved committal to its interests?

Am I decreasing—

(1) by giving over the unsundered places in my life to the sway of Jesus?

(2) by losing all of the interests of Self in the service of others through loyalty to the Kingdom of God?

2. "He that obeyeth not the Son shall not see life" (v. 36). Do I accept and rest in the beliefs about Jesus, or do I obey the Son? Which?

Studies in the Life of Christ

STUDY 4: THE EARLY MINISTRY IN JUDEA AND SAMARIA

FIFTH DAY: §32. DISCOURSE WITH THE WOMAN OF SAMARIA (continued)

1. Connect the last verse of § 31 (Jo.) with the first of § 32 and refer to map for explanation of "must needs." Read v. 5 and the first sentence of v. 6 and locate both city and well; the latter is one of those sites of which there is no question. Refer to Gen. 33:18-20 and also Jos. 24:32.
2. Carefully read vv. 6-9. Dwell on the evidences of the humanity of Jesus. Note the minute touches—"sixth hour," "disciples were gone." To understand more fully the explanatory note of the writer, ("for . . . Samaritans" v.9), refer to 2 Kings 17:24 for the origin of the Samaritans and to Ezra 4:1-6 for their attitude at the temple-building. Even Gentiles were less detested by the Jews.
3. Very thoughtfully read vv. 10-15. Recall the conversation with Nicodemus and dwell on its likeness to this in (1) the abrupt transitions of thought, (2) the misinterpretations, (3) the appropriateness of Christ's language ("given thee living water") to the occasion of it ("Give me to drink").

PERSONAL THOUGHTS:

1. "If thou knewest"
2. "thou wouldest have asked"
3. "he would have given"
1. Do I know the gift? or are my thoughts of it petty, legal, judicial, scholastic—out of harmony with the conception of Jesus as expressed in "living water" and "eternal life"?
2. Have I asked of Him? or do I distrust the simplicity of His condition and seek to attain by believing rather than by asking?
3. Has He given? How may I know? Christ's test: "Whosoever drinketh of the water that I shall give him shall never thirst." Do I thirst?

Studies in the Life of Christ

STUDY 4: THE EARLY MINISTRY IN JUDEA AND SAMARIA

SIXTH DAY: §32. DISCOURSE WITH THE WOMAN OF SAMARIA (conc'd)

1. Again fix the locality in mind by a reference to the map for Jacob's well; notice now that it is at the foot of Mt. Gerizim—"this mountain" (v. 20). Here the Samaritans had erected a temple as a rival to that at Jerusalem. It was destroyed B. C. 129. They, however, worship there to the present day.
2. How do you explain the transition from v. 15 to v. 16? Now read thoughtfully to the end of the section.
3. As a help to understand how naturally the question of v. 20 would, with a Samaritan, follow the acknowledgment of v. 19 refer to v. 25 for their conception of the office of the greatest prophet, Messiah—"he will declare unto us all things." The Jews expected a conqueror; the Samaritans a perfect law-giver.
4. What exactly is meant by the worship of God "in spirit and truth"?
5. Now study through the whole of § 32 with the one thought of rightly interpreting step by step the spirit of the Samaritan woman. Was Jesus effective in this personal work? Give thought to the significance of v. 25. What answer does the exceptional statement of Christ in v. 26 suggest.

PERSONAL THOUGHTS:

"Shall worship the Father in spirit and truth" (v. 23).
"Must worship (God) in spirit and truth" (v. 24).
Do I worship God "in spirit" if at any point my spirit refuses absolute obedience to the promptings of His Spirit? and can I worship in truth while "the Spirit of truth" (§ 134, Jo. 16:13) is absent—"the Holy Ghost whom God hath given to them that obey Him" (Acts 5:32)?

Studies in the Life of Christ

STUDY 4: THE EARLY MINISTRY IN JUDEA AND SAMARIA

SEVENTH DAY: § 33. THE GOSPEL IN SYCHAR

1. In explanation of the first verse of the Section it should be said that to speak with a woman in a public place was one of the six things forbidden to a Rabbi. Moreover, they taught that it was "better that the words of the law should be burnt than delivered to women." Contrast Gal. 3:28.
2. Read on through to the end of the Section.
3. Why "yet no man said"? Was there that in the very appearance of the Teacher and the taught which forbade questioning? As to the state of the woman notice especially the first clause of v. 28; the holy exaltation which marked Christ is expressed by Himself in v. 32.
4. Does v. 29 probably fully express the basis of the woman's faith and the point it had reached, or did she adapt her message to her hearers?
5. To understand "the fields" to which Jesus referred in v. 35 connect vv. 30, 35 and 40. They "were coming to him" (v. 30) and they "came unto him" (v. 40) but "in the meanwhile" (v. 31) "I say unto you, Lift up your eyes, and look" (v. 35).

PERSONAL THOUGHT:

What is the absorbing passion and controlling principle of my life? That of Jesus: "My meat is to do the will of him that sent me, and to accomplish his work" (v. 34). My relations to His purpose: "Have this mind in you, which was also in Christ Jesus" (Phillip. 2:5). Does the desire for indulgence in certain sins, or self-advancement, or high intellectual attainment, or success in the work I have chosen stand out in my consciousness more clearly than the passion to know the will of God for my daily life and the life-work He would choose for me?

Studies in the Life of Christ

STUDY 5: THE BEGINNING OF CHRIST'S MINISTRY IN GALILEE

FIRST DAY: § 34. IMPRISONMENT OF JOHN THE BAPTIST AND BEGINNING OF CHRIST'S GALILEAN MINISTRY

1. Turn to the Section for the day and notice, by the headings of the page, the period of Christ's life to which this study introduces us. Glance back to where the three synoptists are last used together, and notice the last event they record. Find, in the second half of § 34, the statements of the synoptists which immediately follow their records of the Temptation. What impression as to the movements of Jesus is made by § 34: Mt. 4:12, Mk. 1:14 and Lu. 4:14? Find how John corrects this possible misunderstanding by § 30, v. 24.
2. Why did Jesus leave Judea for Galilee? Refer to § 31, Jo. 4:1-3, and follow it immediately by § 34, Jo. 4:43-45. "His own country" here means Judea, the place of his birth. For force of "hath no honour" recall the reception given to Jesus at Jerusalem. Contrast this with the statement in v. 45.
3. Read now § 34, Lu. 4:14, 15. What relation is there between "a fame went out" and the early Judean ministry of which Luke gives us no account? Compare § 34, Jo. 4:45. Why four gospels?
4. Now read again § 34: Mt. 4:12 and Mk. 1:14. Turn then to the account of the imprisonment given in the first half of § 34, and first read Luke's account. Look back to the end § 18 for the place of this passage in Luke's narrative. Read Mark's account, then Matthew's, and, turning to § 65, notice the connection of these accounts in the narrative.
5. What characteristics of the preaching of John the Baptist are here evidenced? See in § 34, Mt. 14:5, the impression he made upon the people. Find in the narrative of the day the fulfillment of that desire of John expressed in § 30, v. 30. Read the estimate of John by Jesus in § 52, Mt. 11:11.
6. Thoughtfully read the summary of Jesus' preaching given in § 34, Mt., v. 17. Compare it with that of John in § 18, Mt. 3:2. Now read the somewhat more complete summary of Mk. as given in his 15th verse, § 34.

PERSONAL THOUGHT:

"In the power of the Spirit" (Lu., v. 14)—is that the power in which my Christian work is done? have I any power beyond what is *natural* to me? Do I desire other power? Would I win in the Temptations (§ 20) which perfect the possession of such power?

Studies in the Life of Christ

STUDY 5: THE BEGINNING OF CHRIST'S MINISTRY IN GALILEE

SECOND DAY: § 35. THE NOBLEMAN'S SON

1. Thoughtfully read through the whole of § 35.
2. Recall the problem suggested by the synoptic narratives as considered under 1. of yesterday. Now notice the "again," "again," "again" of § 35, vv. 46, 54, and of § 31, Jo. 4:3; also "the *second* . . . having come" of § 35, v. 54. What is John's purpose here?
3. Refresh the memory by glancing rapidly through § 25 again. What disciple lived at this place?—(§ 148, v. 2.) What was his opinion of the place where Jesus lived?—(§ 24, v. 46.) What do these suggest in explanation of the "therefore" (§ 35, v. 46)?
4. Accept, rather, the translation given in foot-note ² on v. 46. Who was the Tetrarch [popularly, "king" (§ 65, Mt. 14:9)]? (cf. § 18, Lu. 3:1). Who was the officer?—possibly answered in § 54, v. 3—a ministry of love.
5. Why had the officer the hope implied in his request? Is the answer suggested by § 25? or by § 26 (with which cf. § 36, v. 23)? or by § 34, Jo. 4:45?
6. How do you explain the perplexing reply of Jesus in v. 48? Was the officer concerned at this time about *belief*?
7. Distinguish clearly the belief implied in the request (v. 47); that which he had when Jesus spake (v. 50); and that affirmed of him in v. 53. With the last compare § 25, v. 11.

PERSONAL THOUGHT:

"The man believed the word that Jesus spake unto him" (v. 50)—do I absolutely *believe* all that Jesus has said? What answer does my *life* give?

Studies in the Life of Christ

STUDY 5: THE BEGINNING OF CHRIST'S MINISTRY IN GALILEE

THIRD DAY: § 36. FIRST REJECTION AT NAZARETH

Look at the map for the geographical relation of Cana to Nazareth.

1. In § 36 read vv. 16 and 17. Recall what has been learned concerning the thirty years of private life at Nazareth. Notice the habit of these years followed now—"as his custom was." In the synagogue service it was the custom to invite any distinguished or competent person who happened to be present to read or preach (cf. Acts 13:15). The first lesson was always from the Pentateuch; the second for this day was from the Roll of Isaiah.
2. Read vv. 18 and 19 and compare with Isaiah 61:1, 2. This has been called "The Program of Christianity." Find the invitation in § 87, Mt. 11:28-30. In § 52: Mt. 11:4, 5 and Lu. 7:22 find the historical fulfillment. Compare this with what John promised (§ 18: Mt. 3:12 and Lu. 3:17).
3. Read vv. 20-22. "Sat down" (v. 20), which was the Jewish attitude for the sermon. Let the impression made be realized through "all," "fastened," "all," "wondered," "grace," "In your ears" because (v. 18) "preach," "proclaim," "proclaim." Find the decisive turning-point, in the last clause of v. 22.
4. Read vv. 23-30. "Done at Capernaum," when? (cf. § 26, also § 35, v. 46). For the work of Elijah refer to 1 Kings 17:1, 8, 9 and 18:1; for that of Elisha, to 2 Kings 5:1-14. Of what great fact realized in the life of Jesus are these examples the prophecies?—(cf. "Sidon" and "Syrian"). By what power was the result in v. 30 brought about?—before coming to a conclusion compare this with § 82, vv. 30, 45, 46; § 92, v. 39 and § 137, Jo. 18:6.

PERSONAL THOUGHT:

"Is not this Joseph's son?" (v. 22)—upon what do I base my estimate of the worth of others? Has God brought me to full freedom from false thoughts about birth, wealth, station?

Studies in the Life of Christ

STUDY 5: THE BEGINNING OF CHRIST'S MINISTRY IN GALILEE

FOURTH DAY: § 37. REMOVAL TO CAPERNAUM

§ 38. THE CALL OF THE FOUR (continued)

1. In § 37 read Luke and then Matthew. For the prophecy turn to Isa. 9:1, 2. Glance back to § 34 for Matthew's passage in its connection. In §§ 35, 36 find how Matthew's account is supplemented.
2. Refer to the map for the two supposed sites of Capernaum. The location is in question. In a Bible, find map of "Canaan as divided among the Tribes" for "Zebulun and Naphtali."
3. "Came and *dwelt* in." Read in § 26 of the visit made. For what it was henceforth to be, read § 41, Mt. 9:1, with which compare § 41, Mk. 2:1.
4. Thoughtfully read the account of "The Call of the Four" in § 38 as given by Mark. Glance rapidly through Matthew's statement.
5. Concerning "Simon and Andrew the brother of Simon," see § 23, vv. 40-42. In § 23, v. 40 "one of the two" is named; who was the other? What "one" did is told in v. 41; what did the other probably do?—what answer does § 38, Mk. vv. 19, 20 suggest? What hint of the circumstances of James and John in "with the hired servants?"
6. How do you account for so direct a call—"Come ye after me," and for so immediate a response—"they straightway left"? Compare § 25, vv. 2, 11; § 26; § 27, v. 17, 22; § 29; § 32, v. 8; § 33, v. 27. After the return to Galilee where do we find the first mention of the disciples? What had they been doing in the meantime? What new relationship to Jesus does the present call involve?

PERSONAL THOUGHT:

"Left the nets"—*possessions*, "left their father"—*relatives*, in answer to "Come ye after me." Would I? Have I?

Studies in the Life of Christ

STUDY 5: THE BEGINNING OF CHRIST'S MINISTRY IN GALILEE

FIFTH DAY: § 38. THE CALL OF THE FOUR (concluded)

1. Now read through the account in § 38 by Luke, carefully noting the details. How would you harmonize this with the narratives of Mark and Matthew? Suggested: (1) "casting a net in the sea" (Mk. and Mt., cf. Lu. 5:5); (2) "washing their nets" (Lu.); (3) "let down your nets" (Lu.); (4) "their nets were breaking" (Lu.); (5) "mending their nets" (Mk. and Mt.)
2. As Luke's supplement to 6. of yesterday, take: "which was Simon's" (v. 3); "Master" (v. 5); "partners" vv. 7-10—, especially 10.
3. Make a character study of Peter as he is here revealed by Luke. Take the fifth and eighth verses as the basis. Analyze his words and acts and find what thoughts and emotions they express. Enter into the differences of *spirit* exhibited. Recall how much Peter had seen of Jesus. Name the several characteristics of the man which this event makes prominent.
4. "They were fishers"—consider the *humbleness* of their occupation; "fishers of men"—dwell upon the *grandeur* of the mission to which they were called; "followed him"—in what degree did they at this time realize that to which they were called?—(cf. § 64, Mt. 10:16 and § 87, Lu. 10:3).

PERSONAL THOUGHT:

"At thy word I will" (v. 5)—even against convictions and *my* evidences (v. 5). Has Jesus such full obedience from me? Will He accept anything less?

Studies in the Life of Christ

STUDY 5: THE BEGINNING OF CHRIST'S MINISTRY IN GALILEE

SIXTH DAY: § 39. A DAY OF MIRACLES IN CAPERNAUM

1. First read vv. 21 and 22 of Mark's account. "Go into" from whence? For an interesting fact about "the synagogue" see § 50, Lu. 7:5. "*Not* as the scribes"—how did the scribes teach? What made their teaching lack authoritative-ness? Other like testimony: § 36, v. 22 and § 82, v. 46. Now glance through Luke's first two verses.
2. Read in Luke vv. 33-35 and with these compare Mark, vv. 23-26, noticing the interesting differences in points of detail.
3. Take Luke's 36th and 37th verses step by step with Mark's 27th and 28th. Endeavor to bring the scene vividly before the mind. In this conception, join the new, authoritative teaching with the powerful working. In Lu., v. 37 and Mk., v. 28 find the larger results of that morning in the synagogue.
4. Read Mark, vv. 29-31, and compare 1 Cor. 9:5. "Into the house"—who made up the company? Glance rapidly through Mark from v. 21 to 31 and find his uses of "straight-way." Read Lu., vv. 38, 39. "*A great fever*"—compare Mk. v. 30 and Mt. v. 14, and see Col. 4:14. Read Mt., vv. 14, 15; then find the differences in the three accounts of what Jesus did with the sick woman.
5. Read Luke, vv. 40, 41. "When the sun was setting"—why not before?—(cf. § 44, v. 10.) The Jewish day began and ended at sunset. "Suffered them not," why?—(cf. § 55, Mt. 12:24 and § 61, v. 34.) Take up Mark's account. "At the door"—what door? By this detail be helped to a vivid realization of this most remarkable scene. Read Matthew's narrative, and refer to Isa. 53:4. In what sense may this be said of Christ?

PERSONAL THOUGHT:

"He taught them as having authority, and not as the scribes" (Mk., v. 22.)—do I know what Jesus *himself* taught? with which am I better acquainted, the teaching of Jesus or that teaching which has grown up about His?

Studies in the Life of Christ

STUDY 5: THE BEGINNING OF CHRIST'S MINISTRY IN GALILEE

SEVENTH DAY: § 40. FIRST PREACHING TOUR IN GALILEE

1. Recalling the life of Jesus in that marvelous, probably typical day considered yesterday, the demands made upon not only his physical nature but also his sympathy and power, read Mark, vv. 35-39.
2. From what is here revealed, study the prayer-life of Jesus: (1) His *physical condition*, as following the previous day; and yet, (2) *time*—not only “in the morning”, but “a great while before day”; (3) as to *company*—“followed *after*”; (4) as to *place*—“a desert.” Thus: (1) in a quiet place, (2) alone, (3) in the early morning, (4) in the midst of a busy life.
3. Read Lu., vv. 42-44, and find wherein it differs from Mark. “The multitudes” of Luke have their spokesman in the “Simon” of Mark. “That he should not go” (v. 42)—why did they wish Jesus to stay?
4. Read Mt., v. 23, and again Mk., v. 39 and Lu., v. 44. What was the extent of this first tour? What was the subject of Jesus’ preaching? (cf. § 40: Lu., v. 43 and Mt., v. 23 with § 34: Mt., v. 17 and Mk., v. 15).
5. There is now given a specific instance of Jesus’ activity during this tour. Read how Mark records it (vv. 40-45). “If thou wilt, thou canst”—how did he know? “See thou say nothing” (v. 44)—why? With this compare § 60: Lu., v. 56 and Mk., v. 43; § 61, v. 30; § 47: Mt., v. 16 and Mk., v. 12; § 71, Mk., v. 36; § 74, v. 26. Find the unfavorable result in v. 45; and refer to the rejected climax in § 66, Jo., v. 15.
6. Glance rapidly through Luke’s account of the cleansing of the leper. “Shew thyself,” etc. (v. 14)—refer to Lev. 14:1-7; “for a testimony”—cf. § 49, Mt. 5:17. “Great multitudes came” (v. 15) but “he prayed” (v. 16)! Glance very rapidly through Matthew’s statement and find what additional touches he gives.

PERSONAL THOUGHT:

Are the habits of my prayer-life like those of Jesus? Do I need prayer less than He who was the Son of God? Can I do with less favorable conditions of place, associates and time than He?

Studies in the Life of Christ

STUDY 6: THE HOSTILITY OF SCRIBES AND PHARISEES IN GALILEE AND AT JERUSALEM

FIRST DAY: § 41. THE PARALYTIC BORNE OF FOUR

1. How had Jesus been received in Judea? in Samaria? in Galilee, to the present?
2. In § 41, read Mk., vv. 1, 2. What had occupied Jesus since he was last in Capernaum? "The house"—cf. footnote, and § 39, Mk., v. 29. "About the door"—cf. § 39, Mk., v. 33. Now read Lu., v. 17. See § 31, John, for previous mention of Pharisees. Have we met them up to this time in Galilee? "Out of *every* village"! What does their presence now suggest?
3. Read Lu., vv. 18, 19, and from Mk., vv. 3, 4, gather additional, graphic touches. "The bed" was probably merely a thickly-padded quilt; "the roof", a low, flat one, of a humble, one-storied, fisherman's cottage.
4. Read now to the end of Mark. "Thy sins are forgiven"—was that what the man sought? was there any relation between his sins and his present state? (cf. § 44, v. 14).
5. Was the question raised by the scribes and Pharisees a reasonable one? Can any objection be taken to their attitude on this occasion?
6. By what term does Jesus designate himself here? With this cf. § 24, v. 51 and § 28, vv. 13, 14. Compare what Jesus calls himself on so significant an occasion with what others have called him (cf. § 39, Lu., v. 41).
7. What does the word "authority" (Mk., v. 10; cf. Mt., v. 6 and Lu., v. 24) suggest concerning the form in which Jesus possessed the power to forgive? By what power did he heal? (cf. Lu., v. 17, last clause). What was his *primary* work on this occasion? (cf. Mk., v. 2, last clause, and Lu., v. 17, first part).
8. Luke and Matthew add nothing important. Glance rapidly through the remainder of Luke and all of Matthew. For the effect of this event, take the last verse of each account. "We never saw it on this fashion"—what was there *new*? How would such events affect the religious leaders of the day?

PERSONAL THOUGHT:

"That ye may know" (Mt., v. 6; Mk., v. 10; Lu., v. 24)—can Jesus give me more than He has, by which to know who He was? Can I conceive of *anything* which could add to the testimony He has left? Do I *know* Him?

Studies in the Life of Christ

STUDY 6: THE HOSTILITY OF SCRIBES AND PHARISEES IN GALILEE AND AT JERUSALEM

SECOND DAY: § 42. THE CALL OF MATTHEW

1. The publicans were collectors or renters of Roman taxes. They were hated and despised by the Jews, most intensely so when, as in the instance to be considered, the tax-gatherer was himself a Jew. Capernaum was on the road leading from Damascus to the Mediterranean, and would therefore have a tax-office of some importance.
2. Read the account by Mark. Compare the last clause of v. 13 with § 41, Mk., v. 2, last clause, and with § 39, Mk., v. 22, and consider how much fuller record we have of events than of teaching.
3. How do you explain the sudden call and prompt decision of Levi? Recall the case of the first four disciples, and remember the relation of Jesus to Capernaum.
4. Recall the attitude of the religious leaders as found in yesterday's study. What position do they now take? What characteristics of themselves do they here reveal?
5. For the popular estimate of the place of publicans, find the classes associated with them as given in § 81, Mt., v. 17, and § 124, Mt., vv. 31, 32. What characteristics of the spirit of Jesus are revealed by his willing association with them?
6. Were the scribes and Pharisees "whole" and "righteous"? Learn here Jesus' method of dealing with the self-satisfied. What is His message for such?
7. Glance very rapidly through Luke's account. Take "a great feast" (v. 29) as an indication of what was involved in the "forsook all" (v. 28).
8. In Matthew's narrative, study the important addition in v. 13, referring to Hosea 6:6, and there noticing the margin (R. V.) on "mercy." Why "Levi" (Mk. and Lu.) but "Matthew" (Mt.)? Suggested: "*named* Levi" (Lu.) but "*called* Matthew" (Mt.); with which cf. § 48, Mt., v. 2, "Simon, who is *called* Peter." In § 48, find what Matthew adds after his name which Mark and Luke omit.

PERSONAL THOUGHT:

"They that are whole have no need of a physician"—am I satisfied with myself? Of the sick one it is said: "He forsook *all*" (Lu., v. 28)—am I willing to pay this price which Jesus asks for my healing? What do I still lack of giving "*all*"?

Studies in the Life of Christ

STUDY 6: THE HOSTILITY OF SCRIBES AND PHARISEES IN GALILEE AND AT JERUSALEM

THIRD DAY: § 43. THE QUESTION ABOUT FASTING

1. Recall the study of yesterday and consider how naturally the participation in "a great feast" would lead to "the question about fasting."
2. Thoughtfully read Lu., v. 33; then Mk., v. 18; then Mt., v. 14. Contrast the practices of the religious leaders and even of the reformer with those of the new Teacher. Whose religion has the greatest freedom and reality?
3. Take up Mk., vv. 19, 20; with these compare Lu., vv. 34, 35 then Mt., v. 15. By "the sons of the bride-chamber" is meant simply the guests invited to a wedding. Dwell upon the beauty of the figure Jesus here uses. Consider its appropriateness as related to John's last testimony to Christ (cf. § 30, vv. 29, 30 and see again § 43, Mt., v. 14). Passing from the figure to the reality, *definitely* determine Christ's law with reference to fasting.
4. Read Luke's 36th verse. First understand and appreciate the literal truth stated. Now read together Mt., v. 16 and Mk., v. 21, and find wherein they differ from Luke. "Undressed cloth" shrinks when it becomes damp. Recall the question which gave rise to this parable, and from that determine what those things are for which these figures stand.
5. Read and compare Lu., vv. 37, 38, Mk., v. 22, Mt., v. 17. New wine in old skins once used and afterwards exposed to the air will ferment. Of what is the "new wine" a figure? of what, the "old wine-skins"?
6. Now read thoughtfully Luke's 39th verse. What is meant by "old wine"? Who of all those mentioned in Luke's 33rd verse were still drinking the "old wine"? What evidences do they give that they did not desire the new?
7. From these four germ-parables determine: (1) the general spirit of the religion which Jesus brought; (2) the relation it was to bear to the existing religion; (3) His expectation concerning the reception of what He brought by that which already was.

PERSONAL THOUGHT:

Is there any practice in my Christian life which is purely *external*, which does not spring from a corresponding inward and spiritual reality? What is Christ's law for all that is external?

Studies in the Life of Christ

STUDY 6: THE HOSTILITY OF SCRIBES AND PHARISEES IN GALILEE AND AT JERUSALEM

FOURTH DAY: § 44. THE INFIRM MAN AT THE POOL OF BETHESDA (continued)

§ 45. THE DISCIPLES PLUCKING GRAIN

1. In § 44, read vv. 1-18. For other references to the "sheep gate" see Neh. 3: 1, 32; 12:39. For explanation of "water is troubled" (v. 7) see the Jewish tradition given under foot-note¹. The "it is not lawful" (v. 10) of the Jews would be based upon some such passage as Jer. 17:21, 22.
2. In considering "sin no more" (v. 14), refer to § 41, Mk., v. 5, but have a possible misconception as to cause of *all* disease corrected by § 90, vv. 1-3.
3. Find the first recorded open hostility to Jesus in vv. 16, 18. Upon what two charges was this based?
4. Give much thoughtful study to the meaning of v. 17. Was Jesus here "making himself equal with God" (v. 18)?
5. That the Sabbath controversies may be immediately connected in study pass, for the present, over the remainder of § 44 and read in § 45, Mt., v. 1. Find in footnote⁵ the detail added by Mark; and also that added in the last clause of Luke's 1st verse. Find in Deut. 23:25 what the law allowed.
6. Read Mt. vv. 2-4. Luke adds nothing; find the addition of Mark in v. 26. The Jews said that plucking was reaping and rubbing was threshing. Refer to 1 Sam. 21:1-6, and compare v. 6 there with Levit. 24:5-9 for the day. Upon what *principle* did David and the high-priest act?
- ★ 7. Read Mt., vv. 5, 6. Refer to Num. 28:9, 10, 18, 19, for the scriptural justification. What was the *principle* here? Read Mt., v. 7; refer to Hosea 6:6, and § 42, Mt., v. 13. What does this O. T. passage mean, and what is its application?
8. Read Mt., v. 8; cf. Lu. v. 5; Mark adds what (vv. 27-28)? What is Jesus' name for himself here? (cf. § 41, Mk., v. 10).
9. Trace the *development* in Jesus' argument as given by Matthew. Suggested: (1) history shows it a necessity at times (vv. 3, 4); (2) it is allowed even by the letter of the law (vv. 5, 6); (3) it is permitted by the *spirit* of scripture (v. 7); (4) He who has the Spirit without measure has liberty above even the *spirit* of law (v. 8).

PERSONAL THOUGHT:

Do I live in any particular on the sabbath as though I was made for the sabbath? Have I yet learned Jesus' law concerning my sabbaths?

Studies in the Life of Christ

STUDY 6: THE HOSTILITY OF SCRIBES AND PHARISEES IN GALILEE AND AT JERUSALEM

FIFTH DAY: § 46. THE MAN WITH THE WITHERED HAND

1. Read Mt., v. 9 and first clause of 10, Mk., v. 1 and Lu., v. 6. What does the "again" (Mk.) and "*the* synagogue" (Mk. and Lu.) suggest as to the place? (cf. § 47, Mk., v. 7 and see § 39, Mk., v. 21; § 41, Mk., v. 1). What does Luke say was the primary work of Jesus on this day? (cf. § 39, Mk., v. 21; § 41, Mk., v. 2, last clause; § 42, Mk., v. 13, last clause).
2. Thoughtfully read through the remaining verses of Luke. Glance rapidly through Mark as a unit; then through Matthew. Now gather, in order, all that the three writers contribute, by reading as one continued narrative the following: Lu., vv. 6-8; Mt., v. 10, "and they" etc.; Lu., v. 9; Mt., vv. 11, 12; Mk., v. 4, last sentence and v. 5; Mt., v. 13, last clause; Lu., v. 11; Mk., v. 6.
3. Endeavor to realize this whole scene from the vivid descriptions which are given. Especially: (1) the effect of the man standing "in the midst" while Jesus questioned; (2) that which is suggested by "he looked round about on them all"; (3) Jesus' "anger" as defined by "grieved".
4. Why was it that "they held their peace"? Were they afraid to discuss *principles*? What reason was there for being "filled with madness"?
5. Recall the events of the Sabbath day in Capernaum (§ 39). What was the effect of that day? Were any objections raised? Were the Pharisees present? Now pass to Jerusalem (§ 44), what effect did this healing have (v. 16)? Coming back after this to Galilee (§ 45), who are the critics (Lu., v. 2)? Passing to Capernaum (§ 46), what spirit is manifested (Lu., v. 7)? In all these cases what is the great subject of controversy?
6. Having in mind the title of this Study, read: § 41, Lu., vv. 17, 21; § 42, Lu., v. 30; § 43, Mk., v. 18; § 44, v. 16; § 45, Lu., v. 2; § 46, Lu., v. 7. Now read of the culmination in § 46, Mk., v. 6, with which compare § 44, v. 18.

PERSONAL THOUGHT:

Is my sabbath life spent in those *activities* which do actual good to myself and to others, or in that rest which by its purely negative character does harm? do I save my life and that of others by sabbath *doing*, or do I destroy life by a negative *wasting*?

Studies in the Life of Christ

STUDY 6: THE HOSTILITY OF SCRIBES AND PHARISEES IN GALILEE AND AT JERUSALEM

SIXTH DAY: § 44. THE INFIRM MAN AT THE POOL OF BETHESDA (continued)

1. Recall the particulars of the healing of the infirm man, and read again vv. 16-18 in § 44. We now take up Jesus' development of, "My Father worketh even until now, and I work."
2. Make a thoughtful study of § 44, vv. 19-30. This will require more than ordinary clearness and concentration of mind and spirit.
3. It is suggested that the thought of the paragraph be centered about: (1) "The Son can do nothing of himself, but what he *seeth* the Father *doing*" (v. 19); (2) "I can of myself do nothing: as I *hear*, I *judge*" (v. 30). Read down the paragraph till the subject changes from (1) to (2); then study the paragraph in its two parts as dealing with (1) "works," and (2) "judgment."
4. Endeavor to apprehend something of the consciousness of Jesus with reference to the relation of His life to that of God, through what he reveals concerning the source of His works (vv. 19-21).
5. Is a true, vital service of God possible by any individual in whom there is a denial of Christ? (v. 23).
6. Make a clear and detailed *contrast* of the event of v. 25 with that of vv. 28, 29. Is the resurrection a time of judgment for all, or for some only? (see v. 29 and cf. v. 24).
7. In what terms does Christ express that act of the human will by which the individual passes away from any judgment, present or future? What *precisely* do these terms mean? For an understanding of the significance of that act, read together "hath eternal *life*", "hath passed out of death into *life*" (v. 24) and "unto the resurrection of *life*" (v. 29).
8. Give much thoughtful study and consideration to the reason Jesus gives why His judgment is absolutely just (v. 30). (cf. § 33, vv. 32, 34.)

PERSONAL THOUGHTS:

1. "Hath passed out of death into life" (v. 24)—do these words express an experience which has been mine? or do they go beyond anything I have personally known?
2. "I seek not mine own will" (v. 30)—is this true of me? Whose will is supreme in my life?

Studies in the Life of Christ

STUDY 6: THE HOSTILITY OF SCRIBES AND PHARISEES IN GALILEE AND AT JERUSALEM

SEVENTH DAY: § 44. THE INFIRM MAN AT THE POOL OF BETHESDA (concluded)

1. Recall that part of Christ's discourse studied yesterday. Its substance being declarations about himself, objection may be taken by his hearers to such self-testimony. Jesus now meets these anticipated positions.
2. Thoughtfully read through vv. 31-47. Find and separate the several (6) sources of witness to Jesus which he here names. Concerning Christ's statement about his witness of himself, compare v. 31 with § 84, vv. 13, 14. Wherein does the truth in the latter differ from that in the former?
3. To whom does the "another" of v. 32 refer? Have a possible misinterpretation corrected by v. 34, first clause, and v. 36, first clause. By what several ways has that Other who beareth witness to Christ brought his witness before men?
4. In connection with vv. 33-35, refer back to §§ 21, 22, and glance rapidly through them; then read § 1, vv. 6-8, 15 and § 30, v. 30.
5. When considering v. 36, recall such of the "works" of Jesus as have been already studied. For the Pharisaic interpretation of them see § 55, Mt., v. 24 and § 61, v. 34.
6. Gather from the reference Jesus here makes to the Old Testament what his thought was concerning its place as a revelation of himself.
7. By contrasting v. 41 with v. 44 discover that fundamental characteristic of the spirit of Christ's hearers which separated them from him. In this connection read again that other expression of the essential spirit of Jesus (v. 30, last clause).

PERSONAL THOUGHT:

"Ye have not his word *abiding* in you" (v. 38).

"Ye think that in them ye have eternal life" (v. 39).

Since Jesus condemns both of these attitudes toward the scriptures what is that which He would have me take? Am I pleasing Him in this regard?

Studies in the Life of Christ

STUDY 7: REVIEW

FIRST TO SEVENTH DAY: §§ 1-46. A REVIEW OF STUDIES 1 TO 6

1. Having considered the first six Studies in some detail, we may now profitably take a backward look, for the purpose of tracing the history in an even more general way than was done in the class hours of study.
2. The work for the week is divided as follows:—

First Day:	Review of Study 1
Second Day:	Review of Study 2
Third Day:	Review of Study 3
Fourth Day:	Review of Study 4
Fifth Day:	Review of Study 5
Sixth Day:	Review of Study 6
Seventh Day:	Review of Reviews
3. It is suggested that the study of each day be done in this order and with these aims:
 - (1) Commit to memory the exact title of each Section in the Study for the day, so that they may be quickly named, in their order, at any time.
 - (2) Make such a reading of each Section, that you are able to go mentally through the Section from first to last giving the *substance* of its contents.
 - (3) Write out in the note-book, from memory, the following: (a) The exact title of the Study, (b) the exact titles of the Sections within the Study, (c) the *briefest* possible summary of the contents of each Section. State this in one sentence where it can be so condensed.
4. It may seem that this suggested method of review is mechanical and uninspiring. It is certainly a week's work which is primarily mental. It will be found, however, to amply repay for the effort. We seek a *memory* of the Life of Christ.
5. In each Study aim constantly to trace and fix in mind: (1)

Studies in the Life of Christ

STUDY 7: REVIEW

FIRST TO SEVENTH DAY: §§ 1-46. A REVIEW OF STUDIES 1 TO 6

the *connection* of events, (2) the *growth* or *progress* of the history. This will aid the effort to memorize the subjects, and will likewise give a more intelligent conception of the Life as a whole.

6. On the Seventh Day each student should test his knowledge by endeavoring to answer to himself, mentally, the following questions: (1) Give the exact titles of the first six Studies. (2) Name the "Part" of the Harmony within which each Study is found. (3) State the exact titles of the Sections within each of the seven Studies. (4) Taking each Study as a unit, trace the *connection* of the events with which it deals. (5) Follow through the history and explain its *development*, that is, give *reasons* for all changes in the place or form of the life, teaching, or activities of Jesus.

The above work should be done on the Seventh Day as completely as possible without the book. But at points where the memory is not *certain*, it should be refreshed by a glance.

7. This work on the part of each student will form the basis for a class hour which should be of exceptional interest and profit, and for an intelligent consideration of the succeeding periods of the history.

PERSONAL THOUGHTS:

In a week of work so predominantly mental, there will be special need to hold steadily before the mind the ultimate aim of the study—the upbuilding of Character. Each day give time for final meditation upon the "Personal Thoughts" of the Study under consideration. Never pass over any question which comes to the *life* without answering it. Were it not better, if necessary, to spend the week conforming the life to the messages which the Gospels bring for *me*, than upon any study of any kind, Biblical or collegiate?

Studies in the Life of Christ

STUDY 8: THE ORGANIZATION OF THE KINGDOM OF GOD

FIRST DAY: § 47. THE WIDE-SPREAD FAME OF CHRIST

1. As the narrative of Mark in § 47 is continuous from § 46, first read all of his statement thoughtfully. Where did the event of § 46 happen? Make a careful study of the map for all the places Mark mentions in § 47. In those gathered about Jesus distinguish, "his disciples," the "multitude" which "followed," the "multitude" which "came." Compare this occasion with others at Capernaum: (1) the quiet of the first entrance (§ 26), and of the second (§ 37); (2) the "many" from a limited territory and the leaders from all Jewish Palestine who were there at a later return (§ 41); those who "watched him" when He came back again (§ 46). Make a comparison of an early event (§ 38, Lu., vv. 1-3) with a later one (§ 47, Mk., vv. 9, 10), and find the difference of reason for the multitude's interest. Why did Jesus do what is stated of Him in v. 12? Did He not desire recognition and acceptance?
2. Luke connects his statement of Jesus' fame with the choosing of the twelve. But read it now in § 47. With this great day (v. 19), compare that wonderful evening (§ 39, p. 45). What advance is suggested by "to touch him"?
3. Having noticed Matthew's 23rd verse under § 40, read now vv. 24, 25. What additions does he make to the extent of the fame of Jesus as stated by Mark and Luke? Dwell on his list of the sick ones. Now connect § 47, Mt., 12:15 with § 46, and read the rest of Matthew in § 47. To all the other reasons why Jesus "charged them," add this of Mt., taking his central thought from v. 19. Refer to Isa. 42:1-4, and cf. § 87, Mt., v. 29.¹
4. Having thus learned of the present fame of Jesus, refer to the earliest statement (§ 34, Lu., vv. 14, 15), to a later one (§ 39, Mk., v. 28), to that made after the first preaching tour (§ 40, Mk., v. 45). Make comparisons.

PERSONAL THOUGHT:

"As many as had plagues pressed upon him"—do I seek Jesus only when the plagues of life—of body, mind or spirit—are upon me? or does He also have the strength, the vigor, the power of my life, in a continuous, unbroken service?

Studies in the Life of Christ

STUDY 8: THE ORGANIZATION OF THE KINGDOM OF GOD

SECOND DAY: § 48. THE CHOOSING OF THE TWELVE

1. The important act of Jesus which we study today (The Choosing of the Twelve) will be better understood if the last verse of each account in § 46 be read again. The situation there described marks the transition to a new "Period" in His ministry.
2. In § 48, thoughtfully and reverently read Lu., v. 12. For what was this a preparation? Refer to § 19, Lu., v. 21; § 40, Mk., v. 35; § 40, Lu., v. 16, and study in each instance, (1) what events preceded the prayer, (2) what followed it. What places did Jesus choose for prayer?
3. Now read Luke's 13th verse, and follow it by Mk., vv. 13-15. Why did Jesus choose these twelve men at this particular point? What is suggested by "that they might be with him"? Were they ready "to preach"?
4. Read the names of the apostles as given by Matthew. Then compare the names and their order with those of Mark, and again, of Luke. Find the three pairs of brothers. Bartholomew is probably the same person as the Nathanael of John's Gospel. Recall all that has been learned of those seven of the twelve who have been mentioned before. Of the others, no incident is recorded of James, nor of Simon. Each evangelist here characterizes Iscariot. Concerning Thomas, see § 105, v. 16; § 134, Jo. 14:5; § 146, Jo., vv. 24, 25; § 147. The only mention of Judas Thaddeus is in § 134, Jo. 14:22.
5. Think over the apparent qualifications of the members of this group, and against them consider the situation as stated in the last verse of each account in § 46.

PERSONAL THOUGHTS:

1. Mark and Luke say: "Matthew and Thomas"; Matthew says: "Thomas and Matthew *the publican*." Do I so hide Self?
2. "He continued all night in prayer to God"—what is the longest time I have ever prayed privately? Do I precede and follow all important events in my life with prayer? Have I likeness to Him in the most vital habit of life?

Studies in the Life of Christ

STUDY 8: THE ORGANIZATION OF THE KINGDOM OF GOD

THIRD DAY: § 49. THE SERMON ON THE MOUNT (continued)

1. Recall the circumstances which led to the choosing of the twelve; consider how much they needed to be "with him" before they were ready "to preach"; we shall expect them to be instructed in the principles of the kingdom which they were chosen to serve; we now listen to the inaugural discourse on the Kingdom of God.
2. In § 49, read Luke's first verse. Whom does Jesus address? Glance back to the last verse of Matthew's fourth chapter in § 47, and follow it by reading his first two in § 49. Whom does he say Jesus taught?
3. Thoughtfully read the first three beatitudes of Luke (vv. 20, 21). What *virtue* is there in being poor, in being hungry, in weeping? Read the contrasted woes of vv. 24, 25. What *wrong* is there in being rich, in satisfying hunger in laughing? Now read v. 22, and follow it by v. 26. Determine precisely the limits within which being hated is an indication of worth. Are all the poor, the hungry, the sorrowing, the hated ones blessed; and all the rich, the satisfied, the laughing, the respected ones under a woe? What is meant?
4. Read in Matthew (vv. 3, 6, 4, 10-12) those beatitudes which correspond to the four of Luke, and study the differences in statement. How many of those of Luke are addressed to a present audience? how many of Matthew? What does this difference suggest as to the form of the report? Discover that beatitude of Matthew which has a double statement—general, then personal. Which evangel-

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STUDY 8: THE ORGANIZATION OF THE KINGDOM OF GOD

THIRD DAY: § 49. THE SERMON ON THE MOUNT (continued)

ist preserves these beatitudes in the form in which Jesus gave them? are there any essential differences in meaning? What is the effect of Matthew's additional words—"in spirit," "after righteousness," "for righteousness' sake"?

5. Now read the remaining beatitudes of Matthew (vv. 5, 7-9), and thoughtfully consider in each, (1) the exact quality described, and (2) the precise result which its possession brings.
6. Dwell thoughtfully upon the sum of the characteristics here described, as a partial expression of the life required in those who are members of the Kingdom of God. Do I find *each* one of these within myself?
7. Read Matthew's 13th verse. Consider the place of salt in all organized life, and as a preservative from corruption. Now read vv. 14-16. Whose are the "works"? But whose the glory? (cf. Lu., v. 26). Dwell in thought upon the high mission of the Christian as expressed in these figures.

PERSONAL THOUGHTS:

1. "Ye are the salt of the earth"—is this certainly true of *me*? Am I a saving force? or does my sin destroy my possible power?
2. "Ye are the light *of* the world"—is there any light in me which I have not derived *from* the world? "Look therefore whether the light that is in thee be not darkness" (§ 55, Lu., v. 35).

Studies in the Life of Christ

STUDY 8: THE ORGANIZATION OF THE KINGDOM OF GOD

FOURTH DAY: § 49. THE SERMON ON THE MOUNT (continued)

1. The character (Mt. 5:3-12) and mission (Mt. 5:13-16) of the members of the Kingdom of God having been stated, the relation of the new to the old may follow. Recall the accusations upon which the opposition to Jesus was based, and then read § 49, Mt. 5:17-20. Remember who watched, accused, and plotted against Jesus, and then re-read v. 20. Who is the true guardian of the sanctity of the law, and its right interpreter?
2. But Jesus came "to fulfil", to make full, to complete, hence: "Ye have heard that it was said" (vv. 21, 27, 33, 38, 43), "but I say unto you" (vv. 22, 28, 32, 34, 39, 44). Let us examine how Jesus fills full the law.
3. Read Mt. 5:21-26 taking it in three parts: (1) vv. 21, 22; (2) vv. 23, 24; (3) vv. 25, 26. From the several instances mentioned by Jesus, determine the moral law He here enunciates, compare it with the law already known, and consider the advance Jesus makes.
4. Read Mt. 5:27-30. For an estimate of the marked emphasis Jesus places upon purity, thoughtfully read again v. 29, and then v. 30. To know something of what *His* purity brings, read again v. 8. The Rabbinical saying was, "If any man hate his wife, let him put her away;" what Moses says is given in Deut. 24:1; read Mt. 5:31, 32 for the law of Jesus.
5. Read Exodus 20:7, Deut. 5:11, Lev. 19:12, for the basis of Jesus' statement about oaths. Then read § 49, Mt. 5:33-37 for His law. Precisely what is that law?
6. For the law of retaliation read Ex. 21:23-25. Now consider

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STUDY 8: THE ORGANIZATION OF THE KINGDOM OF GOD

FOURTH DAY: § 49. THE SERMON ON THE MOUNT (continued)

the position taken by Jesus in § 49, Mt. 5:38-42. To understand in what sense He here speaks, examine His course in § 138, Jo., v. 22, 23 as a commentary on § 49, Mt. 5:39.

7. Read § 49, Mt. 5:43. The law of Moses concerning the neighbor is given in Levit. 19:18; "and hate thine enemy" was a Rabbinical inference. To know the spirit of a true disciple of Jesus, read § 49, Mt. 5:44-48.
8. Since Luke did not write for Jews in particular, he does not give these especial references to Jewish ideas. But he reports the general instructions on the supreme law of the Kingdom of God. Read in § 49, Lu., vv. 27-36. Find the points wherein he enlarges on Matthew's statement, and dwell on the profound rule of Jesus as expressed in the 31st verse.
9. What shall we now say of the Pharisaic charge that Jesus was a destroyer of the law?

PERSONAL THOUGHT:

Is my life wholly free from malignant anger? Have I attained to Jesus' standard of purity? Do I so habitually speak the truth that an oath has no meaning for me? Is the spirit of retaliation absent from my life? Do I love my personal enemies? The judgment of Jesus: "except....ye shall *in no wise enter* into the kingdom of heaven."

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STUDY 8: THE ORGANIZATION OF THE KINGDOM OF GOD

FIFTH DAY: § 49. THE SERMON ON THE MOUNT (continued)

1. In § 49, Mt. 5:20, read again Jesus' general statement. Yesterday we studied points wherein the righteousness Jesus taught exceeded that *taught* by "the scribes." He then leads us to a consideration of some of the *practices* of "the Pharisees." For His general principle, read § 49, Mt. 6:1.
2. Now read the first particular instance taken by Jesus, vv. 2-4. What precisely is the "reward" which comes to an ostentatious giver? Determine as clearly as possible the exact form of the "recompense" which follows giving in the way of Jesus.
3. Concerning prayer, first read vv. 5, 6. Wherein does the "recompense" from secret prayer differ from that which comes through secret giving? Now read vv. 7, 8. Does Jesus condemn repetitions in prayer?—(cf. § 136, Mt., v. 44). Does He discourage much praying?—(cf. § 48, Lu., v. 12).
4. Thoughtfully read the prayer Jesus gave (vv. 9-13). Re-examine it, and consider, (1) the simplicity and condensation in its language, (2) the variety of its applications, (3) the vastness and comprehensiveness of its scope.
5. Again read the petition expressed in v. 12. To learn the only condition upon which that prayer will be answered, read vv. 14, 15. Do I constantly fulfil this condition?
6. Recall what we have learned from Jesus concerning fasting. Read vv. 16-18. What is the "recompense" which comes from fasting? Does Jesus require His disciples to fast?
7. What is the essential spirit, manifest throughout these several instances, which Jesus condemns?

PERSONAL THOUGHTS:

1. Is my religious life entirely free from all ostentation?
2. "Enter into thine inner chamber, and having shut thy door, pray"—have I this secret life to which Jesus calls me?
3. "Thy kingdom come"—am I willing to give my life to the establishment of that kingdom in the *darkest* part of the earth? Should I so pray, if I am not?
4. "Thy will be done"—am I doing the will of God in my life? or do I oppose it still at some points?

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STUDY 8: THE ORGANIZATION OF THE KINGDOM OF GOD

SIXTH DAY: § 49. THE SERMON ON THE MOUNT (continued)

1. Having dealt with the advances of His teaching beyond that of the Scribes, and with the contrasts between the practices of the Pharisees and those which He would enjoin, Jesus passes to the consideration of the ideal relation of man to God.
2. In Jesus' time, as now, love of wealth was characteristic of the Jews. In § 49, read Mt. 6:19-21. What *principle* concerning the relation of man to God is expressed in this concrete statement?
3. Now read vv. 22, 23. Thoughtfully consider the office of the eye to the life, and the results of any defect in it. What is meant, in the application of this figure, by the "single" eye?
4. Remembering that in v. 24 "serve" means "be the slave of," read the verse. Being here given the explicit statement, re-examine vv. 22, 23, and determine what is meant by the "single" eye. What then is the principle in vv. 19-21?
5. But the supreme service of God, when it is accepted, brings with it a "therefore" for the quieting of the life. Read vv. 25-34. What is the great lesson which Jesus here teaches? To whom precisely are "all these things" assured? That the principle stated in several forms in vv. 19-24 may not be obscured, find how Jesus re-stated it in v. 33.
6. Man bears relations to man as well as to God. What Jesus' message is for that relation, let us examine. In § 49, read

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SIXTH DAY: § 49. THE SERMON ON THE MOUNT (continued)

Mt. 7:1,2, then Lu. 6:37, 38. Now read Mt. 7:3-5, and with it compare Lu. 6:41, 42. In what way is the parable (vv. 39, 40) connected with what precedes and with what follows?

7. But if judgment is forbidden, what of discrimination? Read § 49, Mt. 7:6. But from whence shall come the wisdom? Read § 49, Mt. 7:7-11. Thoughtfully consider the gracious incentive to prayer which Jesus gives (v. 11).
8. Jesus sums up the several precepts concerning our relations to others in a principle. Read v. 12, and consider the transformation which would be wrought in the world if this were practised by all.

PERSONAL THOUGHTS:

1. "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them"—do I make this law of Jesus the actual basis of my relations to others?
2. "Seek ye first His Kingdom, and His righteousness"—do I seek the interests of Self *first*, and those of His Kingdom only where they do not cross those of Self?

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STUDY 8: THE ORGANIZATION OF THE KINGDOM OF GOD

SEVENTH DAY: § 49. THE SERMON ON THE MOUNT (concluded)

1. Jesus has spoken of (1) the character, privileges and mission of the subjects of the kingdom, (2) the relation of His teaching to that of the Scribes, (3) the contrast of the practices He would have to those of the Pharisees, (4) the right relation of man to God, (5) the ideal relation between man and man. The standards are high, the requirements are rigorous! But He has a last, clear call.
2. In § 49, read Mt. 7:13, 14. Dwell thoughtfully on the two words used to describe the two different ends.
3. Not all religious teachers point to the straitened way. Study the caution of Jesus in vv. 15-20. What is the test He gives in vv. 16, 20? But what shall be our standard of the fruits? how high shall we set it? Find Jesus' answer in v. 21. Then read vv. 22, 23. Now compare § 49, Lu. 6:43-45.
4. Jesus has spoken; the truth is known; the issue is now with His hearers. Read § 49, Mt. 7:24-27. Now compare § 49, Lu. 6:46-49. Consider the appropriateness of these words as the conclusion of the discourse.
5. Having spent these days with Jesus, listening to His teaching, what impression has He made upon us? For that in Galilee, read § 49, Mt. 7:28, and compare with § 39, Mk., v. 22. Read § 49, Mt. 8:1, and compare with § 47, Mt., v. 25.

PERSONAL THOUGHTS:

1. "Not every one . . . but he that doeth the will of my Father"—am I deceiving myself concerning what it means to be a Christian? Am I believing myself a disciple of Jesus while refusing to obey God in certain parts of my life?
2. "Every one therefore which heareth these words of mine and *doeth* them"—is my life founded upon this rock? Have I "digged and gone deep, and laid a foundation *upon the rock*"?

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STUDY 9: THE SECOND PREACHING TOUR IN GALILEE

FIRST DAY: § 50. THE CENTURION'S SERVANT

1. Recall where the Sermon on the Mount was spoken. Read Luke's first verse in § 50. After what different previous events had Jesus entered into Capernaum? What inference as to the place of Capernaum in His ministry?
2. Thoughtfully read all of the remaining verses of Luke's account (vv. 2-10). Find in Mt., v. 6 the nature of the sickness.
3. The centurion: commander of a company of one hundred men, probably in the army of Herod Antipas, Tetrarch of Galilee; a Gentile (v. 5), perhaps a Roman.
4. His attitude toward the Jews though a foreigner (vv. 4, 5). Being without Jewish prejudices, how will such an one as Jesus impress him—in view especially of his receptive spirit? What characteristic is revealed by the method of his approach to Jesus (v. 3 and first sentence of v. 7)?
5. What impression did the request, with its particulars, make upon Jesus (v. 9, first sentence)? Was it His custom to go to others to heal? Have we any previous instance?
6. The spirit of the centurion: apprehend it by thoughtfully reading again in vv. 6-8. Just what conception of Jesus does this reveal? Consider what reception Jesus had met with previous to this from the Jews: (1) from the people—a thronging it is true, but because "power came forth"; (2) from the religious leaders—they "took counsel against him." Now realize how the centurion's testimony would touch Jesus.
7. The effect upon Jesus: (1) the striking *personal* testimony (v. 9); (2) but the event has a deeper significance; it points to a future (§ 50, Mt., vv. 11, 12). The natural "sons of the kingdom" were the Jews. Had Jesus ever before intimated that His message was for a world beyond the Jews? What thoughts and feelings would fill His mind on the occasion of this incident!
8. Rapidly read Matthew's narrative as a whole. It is held: "He who does a thing through another does it himself."

PERSONAL THOUGHT:

"I have not found so great faith"—what measure of faith does Jesus find in me? What am I thinking it means to have *faith* in Jesus? Do I, by my faith in Him, make it possible for Him to do great things for me, and through me for others? "As thou hast *believed*, so be it done unto thee."

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STUDY 9: THE SECOND PREACHING TOUR IN GALILEE

SECOND DAY: § 51. THE RAISING OF THE WIDOW'S SON AT NAIN

1. By a reference to the map, find the geographical relationship of Capernaum to Nain. Nain is twenty-five miles from Capernaum. Since Jesus' permanent removal to Capernaum, what places have been named as visited by Him? Nain is now a squalid and wretched village.
2. Read v. 11. Vividly picture to the mind the movement of this company over this distance. What would be the effect upon the people of the country traversed by them?
3. Jewish burying-places were always *outside* cities. The approach to Nain is by a narrow rocky path. Read v. 12. "The only son"—into what places of need Jesus comes! cf. § 60, Lu., v. 42; § 78, Lu., v. 38.
4. Read v. 13. For the feelings of Jesus in the presence of bereavement, read also § 105, vv. 33-37. In Jewish funerals the body was carried open on a bier or in an open coffin. Read vv. 14, 15. "And he gave him to his mother"—dwell in thought upon the scene!
5. Recall the works which the people had previously seen from the hands of Jesus. What were some of the effects which they produced? Were any of the preceding works as great as this? Read v. 16.
6. Calling again to mind all that has already been learned of the fame of Jesus, read v. 17. Look at the map for that part of "the region round about" which is east of the Dead Sea. What place of interest is there marked?

PERSONAL THOUGHT:

"Young man, I say unto thee, Arise"—is there a *death* from which Jesus thus calls me? Let me read § 44, vv. 24, 25. Having heard, have I responded? The way of response, according to Jesus: § 49, Mt. 7:21.

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STUDY 9: THE SECOND PREACHING TOUR IN GALILEE

THIRD DAY: § 52. JOHN THE BAPTIST'S LAST MESSAGE (continued)

1. Recall the time and the cause of the imprisonment of John the Baptist (§ 34). What effect did it have upon the ministry of Jesus? Trace rapidly in memory the course of Christ's ministry since John was "shut up in prison". Find again on the map the location of the prison of John.
2. Read the confident last-recorded testimony of John to Jesus (§ 30, vv. 27-30). Realize the effects upon John of months of imprisonment in the fortress of Herod at Machaerus.
3. Having in mind the effects of the event of § 51, read Luke's 18th verse in § 52, and follow it by the 2d of Matthew. What had the disciples of John previously told Jesus (§ 43, Mt., v. 14)? What indication of John's spirit does this give? What impression would these differences likely make upon John?
4. In § 52, read Lu., vv. 19, 20. Why did John ask this question? What was his announcement about Jesus (§ 18, Mt., vv. 10-12)? Was Jesus fulfilling John's conception (cf. § 47, Mt., vv. 19, 20)? Was the Kingdom of God coming in the ways John expected (cf. § 108, v. 20)? What effect would the calm and noiseless movement of the Kingdom have upon him?
5. What then was Jesus doing? Read v. 21. But how will He answer the very direct and far-reaching question of John? Read v. 22. Did not John already know these things? Had John been anticipating in accord with prophetic utterances (cf. § 36, vv. 17-19)?
6. Learn John's profoundest wish for Jesus (§ 30, v. 30); in what relation does the prophet now stand to the Master (§ 52, Lu., v. 23)?
7. Read rapidly through § 52, Mt., vv. 2-6.

PERSONAL THOUGHT:

"Blessed is he, whosoever shall find none occasion of stumbling in me"—has Jesus thus far been an occasion of stumbling to me at any point? or have I accepted and fulfilled each moral demand as He has made it? do I stumble at His teaching concerning *how much* of my life He asks? Jesus expects me to find "*none occasion of stumbling*" in Him. "Blessed is he"—and none other.

Studies in the Life of Christ

STUDY 9: THE SECOND PREACHING TOUR IN GALILEE

FOURTH DAY: § 52. JOHN THE BAPTIST'S LAST MESSAGE (concluded)

1. We have made a study of the testimony of John to Jesus (§ 30, vv. 27-30); Jesus now bears testimony to the moral worth of John. Read the high testimony so charmingly expressed in § 52, Lu., vv. 24-28.
2. Is there any reason suggested why Jesus spoke *after* the messengers were gone (v. 28, last sentence)? For an answer to Jesus' question in v. 24, think over the character of the preaching of John (§ 18, Lu., vv. 10-14), recalling especially the act which led to his imprisonment (§ 34, Mk., v. 18). For a contrast with the apparel and living of which Jesus speaks in v. 25, read again § 18, Mk., v. 6. What had John done when he was 'in kings' courts'? John was "a prophet" of whom there had been a prophecy; refer to Mal. 3:1.
3. What is meant by the last sentence of Lu., v. 28? Be helped to an understanding of it by recalling John's conception of the Kingdom of God as revealed in yesterday's study. Consider this as Jesus' explanation of John's perplexity.
4. This reference to John awakens thoughts of the reception he had received. Read Lu., vv. 29, 30. For: "the people," "the publicans"; against: "the Pharisees," "the lawyers." What of Jesus' reception?
5. Those against the ministry of each have reasons. Read Lu., vv. 31-34. Consider the beauty of the figure taken from the children playing at games in a public place. Recall how John lived; and the occasion when this charge was brought against Jesus (§§ 42, 43). Neither pleased the religious leaders; both (Lu., v. 35) pleased God and the rightminded.
6. Matthew's narrative is substantially the same, except for the addition in vv. 12-15. Glance rapidly through it and make a second reading of vv. 12-15. For the reference to Elijah, read Mal. 4:5. The Jews interpreted this to mean that he would come to life again (cf. § 21, v. 21, and § 4, v. 17). What is meant by "the Kingdom of heaven suffereth violence"?

PERSONAL THOUGHT:

"They which are gorgeously apparelled, and live delicately, are in kings' courts"—how did Jesus dress and live? how do I dress and live? have I likeness to Him in these things? do I please Him?

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STUDY 9: THE SECOND PREACHING TOUR IN GALILEE

FIFTH DAY: § 53. ANOINTING OF JESUS IN THE HOUSE OF SIMON THE PHARISEE (continued)

1. What attitude had the Pharisees as a class assumed toward Jesus? Is it probable that all individuals of the sect had the same feelings about Him? In § 53, read v. 36. What was the probable purpose in this invitation? "Sat down to meat," that is, reclined resting on the elbow with unsandalled feet on the couch.
2. Eastern hospitality led to houses being left open; any one might enter during a meal. Read vv. 37, 38. The name of "the city" is not known; it may have been Magdala. "Sinner" was the Jewish term for a harlot.

"She sat and wept beside His feet. The weight
Of sin oppressed her heart; for all the blame
And the poor malice of the worldly shame
To her were past, extinct, and out of date:
Only the sin remained—the leprous state.
She would be melted by the heat of love,
By fires far fiercer than are blown to prove
And purge the silver ore adulterate.
She sat and wept, and with her untressed hair
Still wiped the feet she was so blest to touch;
And He wiped off the soiling of despair
From her sweet soul, because she loved so much."

3. But there was another spirit in the room than the compassionate one of the pure Jesus. Read v. 39. The Jewish Rabbis had contempt for all women, and would not have allowed a sinful woman to touch them. "To speak with a woman" was one of the six things which a Rabbi might not do. What spirit toward Jesus does this Pharisee here reveal?
4. The Pharisee had need of teaching. Jesus' method is full of beauty. Read vv. 40-43. What touch of the spirit of Simon comes in "I suppose"?
5. "Thou hast rightly judged"—but there is to be an application which will be most searching. That for the study of tomorrow.

PERSONAL THOUGHT:

"Simon, I have somewhat to say unto thee"—am I *anxious* to listen to, learn, and *obey* the messages of Jesus by which He would correct the faults of my life?

Studies in the Life of Christ

STUDY 9: THE SECOND PREACHING TOUR IN GALILEE

SIXTH DAY: § 53. ANOINTING OF JESUS IN THE HOUSE OF SIMON THE PHARISEE (concluded)

1. Simon has judged rightly of the parable; is he prepared for the significance of its application? Read vv. 44-47. "Seest thou this woman"—as a Pharisee he would scarcely have deigned to look at her. Which is the more attractive, the penitent sinner or the self-righteous? Water for the feet was one of the commonest courtesies. "With her tears": "The most priceless of waters." "She poured forth tears, the blood of the heart." The kiss was a customary mark of respect; to anoint with oil, usual in the case of an honored guest. What does Simon's treatment of Jesus suggest as to the spirit which prompted the invitation?
2. To what state in the woman does Jesus attribute the forgiveness of her sins (v. 47)? Is love a means of pardon? Must one have sinned much and been forgiven much in order to love much? Godet: "What is wanting to the best of us, in order to love much, is not sin, but the knowledge of it." What was Simon's state?
3. Read vv. 48-50. Compare the statement of v. 50 with that of v. 47. What is the distinction? With vv. 48, 49, compare the incident of § 41, Mk., vv. 5-7.
4. Consider the restfulness in Jesus' last words to the woman. Now read through § 53 from the first to the last. Gregory the Great: "As oft as I think over this event, I am more disposed to weep over it than to preach upon it."

PERSONAL THOUGHT:

"She loved much"—does this express my feelings toward Christ? or have I yet allowed Him place enough in my life to awaken such a relationship? "To whom little is forgiven, the same loveth little."

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STUDY 9: THE SECOND PREACHING TOUR IN GALILEE

SEVENTH DAY: § 54. CHRIST'S COMPANIONS ON HIS SECOND PREACHING TOUR

1. Trace the movements of Jesus since he last left Capernaum. Now read § 54. Starting with the removal to Capernaum (§ 37), discover what events made up the history between each subsequent return to that city. Between what two times of entrance into Capernaum was the first tour of Galilee made? Read again the account of the first tour (§ 40, Mt., v. 23). What did Jesus do on the first tour? What on the second?
2. What significance is there in the statement, "and with him the twelve" (v. 1)? What would this tour mean to them?
3. For the need Jesus had of being ministered to by these women, see § 86, Lu., v. 58. It is elsewhere mentioned, § 140: Mt., vv. 55, 56; Mk., vv. 40, 41. For other mention of Mary Magdalene, see § 141, Lu., v. 55; § 143, Mk., v. 1; § 143, Jo., v. 11-18. Joanna is spoken of again in § 143, Lu., v. 10. We know nothing more of Susanna.
4. What was the subject of Jesus' preaching (v. 1)? What is meant by "the Kingdom of God"? Determine this by a study of: § 5, v. 33; § 18, Mt., v. 2; § 28, vv. 3, 5; § 34: Mk., v. 15; Mt., v. 17; § 40: Mt., v. 23; Lu., v. 43; § 49, Mt. 5:3 (cf. Lu., v. 20), 10, 19, 20, Mt. 6: 10, 33, Mt. 7:21; § 50, Mt., vv. 11, 12; § 52, Mt., vv. 11, 12; Lu., v. 28; § 54, v. 1.

PERSONAL THOUGHT:

"Which ministered unto them of their substance"—am I doing all that Jesus would have me do to advance the Kingdom of God in the giving of my substance?

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STUDY 10: A DAY OF TEACHING BY THE SEA OF GALILEE

FIRST DAY: § 55. WARNINGS TO THE SCRIBES AND PHARISEES: "AN ETERNAL SIN" (continued)

1. The last Study was on The *Second* Preaching Tour in Galilee. Jesus passed from Capernaum out into the cities and villages of Galilee. Where did He go after the *first* tour (§ 41, Mk., v. 1, cf. footnote⁷)? Read § 55, Mk., v. ~~23~~ (cf. footnote⁴). Where was the "house" (cf. § 57, Mt., v. 1)? Read § 55, Mk., v. 20, and cf. § 41, Mk., v. 2. Read § 55, Mk., v. 21, and cf. § 26. Had Jesus' "friends" moved to Capernaum with Him? Consider their judgment of Him.
2. Read § 55, Mk., v. 22. "The scribes which came down from Jerusalem"—what company met Jesus at Capernaum after the *first* tour (§ 41, Lu., v. 17)? What was their purpose in each case?
3. Mark omits the instance which preceded the charge, therefore read now § 55, Lu., vv. 14-16. What three classes does Luke distinguish? Read § 55, Mt., vv. 22-24. Consider especially that most significant suggestion of the people (v. 23). By "son of David" they meant the Messiah. What effect would such recognition of Jesus have upon the religious leaders? Will they not now say their worst against Him (v. 24)?
4. The charge made against Jesus seems serious, but is it reasonable? How will Jesus answer it? Read § 55, Mk., vv. 23-26. With Mark's verses, rapidly compare Matthew (§ 55, vv. 25, 26), then Luke (§ 55, vv. 17, 18).
5. The logic is surely irresistible, but there is another argument. In Jesus' time it was very common for Jews to profess to cast out demons (cf. Acts 19:13). Read § 55: Lu., vv. 19, 20;

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STUDY 10: A DAY OF TEACHING BY THE SEA OF GALILEE

FIRST DAY: § 55. WARNINGS TO THE SCRIBES AND PHARISEES: "AN ETERNAL SIN" (continued)

Mt., vv. 27, 28. How can they answer this question? How can they resist this conclusion?

6. But there is another way of coming to a decision concerning the real source of the power which Jesus used. Read § 55: Mt., vv. 29, 30; Lu., vv. 21-23; Mk., v. 27.
7. Did the scribes and Pharisees *believe* that Jesus cast out demons by the power of Satan? Was such a belief in any degree reasonable? Did they not *know* that the power *must* come from God? What then had they done? Read § 55: Mk., vv. 28-30; Mt., vv. 31, 32. Is it possible for any one to be guilty of "an eternal sin" in these days?
8. What is the essential difference between this instance of opposition from scribes and Pharisees and those which have preceded it?

PERSONAL THOUGHT:

"He that is not with me is against me"—is there *any* part of my life which is not with Christ? That then is against Him.

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STUDY 10: A DAY OF TEACHING BY THE SEA OF GALILEE

SECOND DAY: § 55. WARNINGS TO THE SCRIBES AND PHARISEES: "AN ETERNAL SIN" (concluded)

1. "By their fruits ye shall know them" (§ 49, Mt. 7:16). If Jesus does a good work why charge it to an evil spirit? Read § 55, Mt., v. 33.
2. This blasphemy of the scribes and Pharisees is not a mere incident; it grows from roots which are deep. Read § 55, Mt., vv. 34-37. Why is it that Jesus places such great emphasis upon *words*? How does the "eternal sin" find expression? The other side: James 3:2.
3. For the *form* of Jesus' teaching read § 55, Mk., v. 23. Now read § 55, Lu., vv. 24-26. Compare § 55, Mt., vv. 43-45. Of what spiritual realities does Jesus here speak? Read § 55, Lu., vv. 27, 28.?
4. Not all who saw and heard Jesus spoke of Him as did "some of them" (Lu., v. 15). "Others" tempted Him by a request (Lu., v. 16). Having answered the serious charge, Jesus returns to the request. Read § 55, Lu., vv. 29-32. "Sign": perhaps such as had been seen from Moses, Joshua, Samuel, Elijah. "The preaching of Jonah": Jonah 3:5; "the queen of the south": 1 Kings 10:1-13. Rapidly read through Matthew's parallel account (vv. 38-42). For an explanation of Luke's 30th verse, read again Matthew's 40th, and refer to Jonah 1:17. What was the exact intention of the "others" (Lu.) or "certain" (Mt.) in asking a "sign" from Jesus?
5. "How can ye, *being evil*, speak good things" (Mt., v. 34)? The trouble was radical. A change of view on this or that specific point was of no avail. What was needed to understand Jesus was "the single eye." The scribes were the "light" of the Jewish people. Therefore, concluding words: § 55, Lu., vv. 33-36.

PERSONAL THOUGHT:

"Look therefore whether the light that is in thee be not darkness"—how may I *know* that I am not deceived? The answer of Jesus: "when thine eye is *single*, thy whole body also is full of light." Have I the single eye, the undivided will, the spirit which knows no Master save Jesus?

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STUDY 10: A DAY OF TEACHING BY THE SEA OF GALILEE

THIRD DAY: § 56. THE TRUE KINDRED OF CHRIST

1. We have learned something of the attitude assumed toward Jesus by the religious leaders of His time. The general spirit of the people has been revealed. But what thoughts had His friends and brethren concerning Him? Read again § 55, Mk., vv. 19-21 (cf. § 82, v. 5).
2. But some with keener spiritual insight, recognizing His greatness, conceived it to be a blessed privilege to bear relationship to Him. Read again § 55, Lu., vv. 27, 28.
3. Remembering where Jesus was (§ 55, Mk., v. 19; § 57, Mt., v. 1), read the account by Matthew in § 56. Why had they come for Jesus (cf. § 55, Mk., vv. 21, 30)? In whose house was Jesus?—possibly answered in § 39, Mk., v. 29. Why not in the house of “his friends”?
4. In § 56, read the narrative by Mark; then that of Luke. Read also § 134: Jo. 15:14; Jo. 14:21; and Heb. 2:11.
5. Did Jesus despise natural earthly relationships? Read § 140, Jo., vv. 26, 27.
6. What relation is there between the ruling passion of the life of Jesus and that which He requires in His disciples? Read § 33, vv. 32, 34; § 44, v. 30, last clause. With § 56, compare § 49: Mt. 6:10; Mt. 7:21.

PERSONAL THOUGHT:

“They that hear the word of God, and *keep* it” (§ 55, Lu., v. 28).

“These which hear the word of God, and *do* it” (§ 56, Lu., v. 21).

“Whosoever shall do the will of God” (§ 56, Mk., v. 35).

“Whosoever shall do the will of my Father which is in heaven” (§ 56, Mt., v. 50)—judged by this high test which Jesus gives, have I any kinship to Him? If not, am I a *Christian*?

Studies in the Life of Christ

STUDY 10: A DAY OF TEACHING BY THE SEA OF GALILEE

FOURTH DAY: § 57. THE PARABLES BY THE SEA (continued)

1. Where had the events of §§ 55, 56 taken place? What is said of the gathering of the people at this time (§ 55, Mk., v. 20; § 56, Lu., v. 19)? What had Jesus done under similar circumstances in the past (§ 38, Lu., v. 3; § 47, Mk., v. 9)? Read § 57: Mt., vv. 1, 2; Mk., vv. 1, 2; Lu., v. 4. Time: "on that day"; from whence: "the house"; to whence: "the sea side"; conditions: "a very great multitude" "of every city"; activities: "he taught them many things in parables." Make comparisons, in these points, between this and the two other occasions by the sea.
2. Read the parable of the sower as given by Luke (§ 57, Lu., vv. 5-8). Take now Matthew's record (§ 57, Mt., vv. 3-9), and study the differences. Compare Luke and Matthew with Mark (§ 57, Mk., vv. 3-9). Consider how naturally the agricultural scenes which Jesus had witnessed would suggest this parable.
3. In this parable, determine what is meant by: (1) the seed, (2) the way side, (3) the rock, (4) the thorns, (5) the good ground.
4. The disciples are not certain that they apprehend this parable. Why, in any case, does Jesus use this form of teaching? Read § 57: Mk., vv. 10, 11; Mt., vv. 10, 11.
5. Leaving the full reply of Jesus to be considered on the Seventh Day, study now only His explanation of this parable in answer to the request. Read § 57, Lu., vv. 11-15. Make a study of such differences as are shown by Matthew (§ 57, Mt., vv. 18-23) and by Mark (§ 57, Mk., vv. 13-20). Compare the determinations made under 3., with this authoritative interpretation.
6. Dwell upon the beauty of this parable, and upon its truth as evidenced in all ages.

PERSONAL THOUGHT:

"Such as *hear* the word, and *accept* it, and *bear fruit*"—am I one of such? How may I know whether I have truly heard and rightly accepted? Jesus' answer: "The tree is known by its fruit" (§ 55, Mt., v. 33).

Studies in the Life of Christ

STUDY 10: A DAY OF TEACHING BY THE SEA OF GALILEE

FIFTH DAY: § 57. THE PARABLES BY THE SEA (continued)

1. That the Kingdom of God may be founded amongst men, there must first be a sowing of "the word of the kingdom." Will all of such seed bring forth a harvest? Jesus has just taught that it will not.
2. Leaving that special teaching of Jesus which is placed by Mark and Luke immediately after the explanation of the parable of the sower (pp. 76, 77) for consideration on the Seventh Day, pass now to the second parable. Not alone is it true that only some of the good seed grows; there is another sowing of which Jesus taught.
3. Not only is much good seed unproductive, but much bad seed is sown and grows. Read § 57, Mt., vv. 24-30. Endeavor to determine what Jesus meant by: (1) the sower of good seed, (2) the field, (3) the good seed, (4) the tares, (5) the enemy, (6) the harvest, (7) the reapers.
4. We are not left to our own decisions concerning the interpretation of the parable. Read § 57, Mt., v. 36. "The house"—cf. Mt., v. 1. When was the parable of the sower explained (§ 57, Mk., v. 10)? Read § 57, Mt., vv. 37-43.
5. The truth of "the parable of the tares of the field" may be expressed under other terms. Read § 57, Mt., vv. 47-50.
6. What are the general truths concerning the Kingdom of God revealed by Jesus in these two parables?

PERSONAL THOUGHT:

"The good seed, these are the sons of the kingdom"—am I numbered with these? How may I know of a certainty? Jesus' answer: § 49, Mt. 7:21.

Studies in the Life of Christ

STUDY 10: A DAY OF TEACHING BY THE SEA OF GALILEE

SIXTH DAY: § 57. THE PARABLES BY THE SEA (continued)

1. "The field is the world." In that field there is a sowing of "the word of the kingdom." But there is also a sowing of "tares." The Kingdom of God is founded by "the word of the kingdom"; its mode of development is not by separation; its members grow up with the "tares." Only a part of the good seed grows; that which does is surrounded by "tares." These truths are not encouraging. But there is another side.
2. It is still the seed and a sower. Read § 57, Mk., vv. 26-29. Determine exactly what truths this parable teaches concerning the *development* of the Kingdom of God.
3. But though such are the laws of the *growth* of the Kingdom of God—silence, inwardness, gradualness—that kingdom has an assured future. Read § 57: Mk., vv. 30-32; Mt., vv. 31, 32.
4. The future of the Kingdom of God is not only assured; the method by which that future will be attained is also indicated. Read § 57, Mt., v. 33. It is a transforming power, working from within outwards till society is "all leavened."
5. If then the Kingdom of God be so great a transforming energy, what is the measure of its worth to the individual? Read § 57, Mt., v. 44. The knowledge of the Kingdom of God comes at times to those not specially seeking it.
6. But there are ever those earnestly searching for the truth. Read § 57, Mt., vv. 45, 46. That spirit which is seeking for the supreme good finds it in the Kingdom of God.

PERSONAL THOUGHT:

"Selleth *all that he hath* and buyeth" "Sold *all that he had* and bought"—have I given God *all that I have*, all of my possessions, all of *myself*? Does Jesus ask so much? His answer: § 101, v. 33.

Studies in the Life of Christ

STUDY 10: A DAY OF TEACHING BY THE SEA OF GALILEE

SEVENTH DAY: § 57. THE PARABLES BY THE SEA (concluded)

1. In studying the several parables in their connections and relations, certain portions of § 57 have been passed over. We now return to these.
2. Read § 57, Lu., vv. 9, 10. What does Jesus mean by the reason He here gives for speaking in parables? Did He not wish the people in general to understand? Read § 57, Mk., vv. 10-12. Did not Jesus wish to forgive them? What does He mean? Read § 57, Mt., vv. 10-17. What help to the answers of some previous questions, raised by the accounts of Luke and Mark, comes from the fuller report of Matthew, especially v. 13? The citation is from Isa. 6:9, 10. The "your" of v. 16, is very emphatic.
3. What Matthew reports in v. 12 is given by Mark and Luke after the interpretation of the parable. Read now § 57, Lu., vv. 16-18. Compare Luke's 17th verse with his 10th; his 18th with Matthew's 12th. Read § 57, Mk., vv. 21-25. What precisely is meant by § 57: Mt., v. 12; Mk., v. 25; Lu., v. 18?
4. Following the parables spoken to the multitudes and preceding the expositions in "the house," Matthew and Mark each summarize. Read § 57, Mt., vv. 34, 35. The citation is from Psalm 78:2. Was David a prophet (cf. Acts 2:30)? Read § 57, Mk., vv. 33, 34.
5. After the expositions and additional parables, Jesus has a question. Read § 57, Mt., vv. 51, 52. Read the concluding verse, § 57, Mt., v. 53.

PERSONAL THOUGHT:

To the disciples: "Unto *you* it is given to *know* the mysteries of the kingdom of God." Am I a disciple? The test of my discipleship: "Have ye understood all these things?"

Studies in the Life of Christ

STUDY 11: THE THIRD PREACHING TOUR IN GALILEE

FIRST DAY: § 58. THE STILLING OF THE TEMPEST

1. We spent all of last week in the study of what was but a part of one day of Jesus' life. Recall the events and discourses of that day. Strong opposition from "scribes and Pharisees," misunderstanding on the part of "friends," only partial appreciation by "disciples"! Healing, answering, correcting, teaching! Physically considered, what would be Jesus' condition after such a day?
2. Read § 58, Lu. v. 22. But, "one of these days" is indefinite. Read § 58, Mt. vv. 18, 23. But, "great multitudes" were often about Jesus. Read § 58, Mk. vv. 35, 36. "Even as he was"—what is meant (cf. § 57, Mk. v. 1)? "Other boats"—had they gathered about for a more favorable position in listening?
3. Galilee, like other lakes surrounded by mountains, is subject to sudden and violent storms of wind. They often occur when the weather is clear, especially toward evening, after a warm day. Read § 58: Mt. v. 24; Lu. v. 23. What is suggested by the "came down" of Luke? Read § 58, Mk. v. 37 and first sentence of v. 38. Observe the minute touches Mark is giving. "He fell asleep"—think again of the day which preceded this "even."
4. But there were others than the quiet One in the boat. Read § 58: Mt. vv. 25-27; Lu. vv. 24, 25. Study the beautiful extra touches of Mark (vv. 38-41).
5. What did Jesus mean by His question about the "faith" of the disciples? "Faith," in whom? What should they have done? What was there wrong in them? Suggested: "When *faith* possesses the heart, its prayer may be passionate and urgent, but it will not be *full of trouble*."
6. The effect upon the disciples (Mt. v. 27; Mk. v. 41; Lu. v.

Studies in the Life of Christ

STUDY 11: THE THIRD PREACHING TOUR IN GALILEE

FIRST DAY: § 58. THE STILLING OF THE TEMPEST

25): Wherein did this act of Jesus differ from those which they had previously witnessed? "They seem to have got a glimpse into the interior of something that stretched away into infinity."

7. Dwell upon the sublime scene brought before us in this beautiful picture: the sleeping Master, the raging sea, the terrified disciples, the majestic Lord, the rebuking Teacher, the disciples with a new vision.

PERSONAL THOUGHTS:

"Why are ye fearful, O ye of little faith"? "Where is your faith"? "Have ye not yet faith"? Is my will so completely at one with that of God that it takes me only to God's places for me, in which, therefore, I can have absolute confidence, trust, *faith* that all will be well, and be free from *anxious* thought?

Studies in the Life of Christ

STUDY 11: THE THIRD PREACHING TOUR IN GALILEE

SECOND DAY: § 59. THE GADARENE DEMONIACS

1. For what purpose did Jesus and His disciples "go over unto the other side of the lake"? What cities does the map show as located on "the other side"?
2. Read § 59, Mt. v. 28. Find Gadara on the map, southeast of the lake. It was an important city, and may have given its name to adjacent territory. "The tombs": as customary, outside of any city, and hewn out of rock in mountain sides. Traces of them may be seen today. Read § 59, Lu. vv. 26, 27, 29. Find Gergesa. "The country" was rightly designated by either term. "Two" (Mt.), "a certain" (Lu.): one may have been much more prominent. Read § 59, Mk. vv. 1-5. Warburton: "On descending from the heights of Lebanon, I found myself in a *cemetery*. . . . The silence of the night was now broken by *fierce yells* and *howlings*, which I discovered proceeded from a *naked maniac*, who was fighting with some wild dogs for a bone."
3. Read § 59: Mt. v. 29; Lu. vv. 28, 30, 31. "What is thy name?": a simple method of bringing the man to himself. Read § 59, Mk. vv. 6-10. "The holy calm, gentle majesty, tender compassion, and conscious sovereignty which were expressed in the aspect of Jesus, awakened in him, by force of contrast, the humbling consciousness of his own state of moral disorder."
4. Read § 59, Mt. vv. 30-32. "Near Gergesa is *the only spot on the entire lake* where a steep slope sweeps down to within a few yards of the sea." Read § 59: Lu. vv. 32, 33; Mk. vv. 11-13.
5. Read § 59, Mt. vv. 33, 34. Why did they wish Jesus to depart? Read § 59: Mk. vv. 14-17; Lu. vv. 34-37. Observe Mark's extra touch, "even him that had the legion";

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STUDY 11: THE THIRD PREACHING TOUR IN GALILEE

SECOND DAY: § 59. THE GADARENE DEMONIACS

and Luke's, "at the feet of Jesus." What was the nature of the "fear"?

6. Read § 59: Lu. vv. 38, 39; Mk. vv. 18-20. Why did he wish to go with Jesus? Why did Jesus refuse? For what reason did Jesus command this man to tell, while he forbade others in Galilee? Observe the result (§ 59, Mk. v. 20, last sentence).
7. Consider the requests: (1) demons, (2) Gadarenes, (3) restored man. How did Jesus answer each?

PERSONAL THOUGHTS:

"Go to thy house unto *thy friends*, and tell *them* how great things the Lord hath done for thee" (Mk. v. 19). Have I obeyed this command of Jesus? Have I permitted Jesus to do "great things" for me? Have I fulfilled the conditions upon which He is willing to do "great things" for me? If I were to obey and "go" would I, in truth, have any "great things" of which to tell? Upon whose *will* are these dependent?

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STUDY 11: THE THIRD PREACHING TOUR IN GALILEE

THIRD DAY: § 60. THE RAISING OF JAIRUS'S DAUGHTER

§ 61. THE TWO BLIND MEN AND THE DUMB
DEMONIAC

1. What works were asked of Jesus on His several returns to Capernaum (§ 35, v. 46, "sick at Capernaum"; § 41; § 50; § 55, Mt.)? Now read § 60, Mt. vv. 1, 18, 19. In v. 1, find how Capernaum was *now* distinguished. "These things": connect v. 18 with § 43. Matthew records events by groups, rather than chronologically. Read § 60, Lu. vv. 40-42. "All waiting": imagine the scene, recalling them as He left them (cf. § 57, Mk. v. 1; § 58, Mk. v. 36). "Of the synagogue": cf. § 50, Lu. v. 5. "To come": compare the request of the Jew with that of the Gentile, § 50, Lu. v. 7. Read § 60, Mk. vv. 21-24. With what previous request had Jairus probably come (§ 50, Lu. v. 3)?
2. Read § 60, Mt. vv. 20-22. To what did Jesus attribute the cure? Read § 60, Lu. vv. 43-48. "Peter said": what characteristics of the man are here shown? "In the presence of all the people": consider the depressed and crushed condition of the spirit of this one from whom for years all had held aloof (Lev. 15:25). "Daughter": the only recorded instance of the use of this tender term by Jesus. "Christ is the Saviour for secret suffering and silent sighs." Read § 60, Mk. vv. 25-34. Observe Mark's details (v. 26). The basis of the woman's faith: v. 27. "Fearing and trembling": for her touch had made Jesus Levitically unclean.
3. Read § 60: Mk. vv. 35-37; Lu. vv. 49-51. What selection is now made from amongst the twelve?
4. Read § 60, Mt. vv. 23-26. "The flute-players": as in the East to this day. Study the force of the last sentence of v. 24. Read § 60, Lu. vv. 52-56. Compare Lu. v. 56 with

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THIRD DAY: § 60. THE RAISING OF JAIRUS'S DAUGHTER

§ 61. THE TWO BLIND MEN AND THE DUMB
DEMONIAC

Mt. v. 26. Read § 60, Mk. vv. 38-43. Study the effect: last sentence of v. 42.

5. Read § 61, vv. 27-31. "The house": cf. § 57, Mt. v. 1; § 55, Mk. v. 19. "Strictly" or sternly: why? With v. 30, compare § 60, Lu. v. 56; with v. 31, compare § 60, Mt. v. 26.
6. Read § 61, vv. 32-34. "Went forth": to Nazareth (cf. § 62). Contrast the effect on "the multitudes" with that on "the Pharisees." For Jesus' answer to such a charge, see § 55.

PERSONAL THOUGHTS:

"Thy *faith* hath made thee whole" (§ 60, Mt., Mk., Lu.).
"Only *believe*" (§ 60, Mk., Lu.). "*Believe* ye?" (§ 61).
Have I made it possible, by my *faith*, for Jesus to work great moral changes in me? Has He made me whole, morally? Has He quickened me from my death through trespasses and sins? Has He opened my eyes to the "mysteries of the Kingdom of God"? "According to your *faith* be it done unto you" (§ 61, v. 29).

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STUDY 11: THE THIRD PREACHING TOUR IN GALILEE

FOURTH DAY: § 62. SECOND REJECTION AT NAZARETH

§ 63. THIRD PREACHING TOUR CONTINUED

1. Recall fully the circumstances and incidents of the reception Jesus had at Nazareth at the opening of His ministry in Galilee (§ 36). Rapidly review, in memory, all that had occurred since (§§ 37-61).
2. Read § 62, Mt. vv. 54-58. From this account, gather all the suggestions given concerning the family, social and industrial relations of Jesus during the first thirty years of His life.
3. Read § 62, Mk. vv. 1-6a. "The carpenter": amongst the Jews all sons were taught a trade. This was true even of the Rabbis. Paul was a tent-maker (Acts 18:3). A Jewish proverb: "he who teaches not his son a trade, teaches him to be a thief." Study the effect of the attitude assumed by the Nazarenes (v. 5). It is not recorded that Jesus ever returned to Nazareth.
4. "A prophet is not without honor, save in his own *country* (cf. § 36, v. 29), and among his own *kin* (cf. § 55, Mk. v. 21), and in his own *house*" (cf. § 82, v. 5).
5. Study and contrast the only two recorded instances of the astonishment of Jesus (§ 62, Mk. v. 6 and § 50, Lu. v. 9).
6. Read § 63: Mk. v. 6 b; Mt. v. 35. With this very brief statement of extensive activities on the *third* tour, compare the summary of the *second* tour (§ 54), and of the *first* tour (§ 40: Mt. v. 23; Mk. v. 39; Lu. v. 44). Dwell much, in thought and imagination, upon these records, that an adequate conception of the extent of Jesus' work may be gained.

PERSONAL THOUGHTS:

1. "Whence hath this man this wisdom?" Have I any *wisdom* which cannot be explained by the *natural* conditions of my life?
2. "He did not many mighty works there because of their unbelief." Has Jesus done many mighty works *within me*? Is He willing? What determines the extent of His work on *my* behalf?

Studies in the Life of Christ

STUDY 11: THE THIRD PREACHING TOUR IN GALILEE

FIFTH DAY: § 64. THE MISSION OF THE TWELVE (continued)

1. For what purposes did Jesus choose the twelve (§ 48, Mk. vv. 14, 15)? "That they might be with him": what have they seen and heard since that time (§§ 49-63)? "That he might send them forth": *now* they are ready. But what of the field? Read § 64, Mt. 9:36-38. "Send forth": the same word, in the Greek, as in § 20, Mk. v. 12!
2. The prayer is answered through those who pray. Read § 64: Lu. v. 1; Mk. v. 7; Mt. 10:1. Since Mt. vv. 2-4 has been studied under § 48, pass over these names.
3. "These twelve Jesus sent forth, and charged them, saying":
 - (1) The field: Read Mt. 10:5, 6. This, for the present; but cf. § 50, Mt. v. 11.
 - (2) The manner: "by two and two" (Mk. v. 7). Read the couples (Mt. vv. 2-4).
 - (3) The mission: (a) in speech: Read first sentence of Lu. v. 2; Mt. 10:7 (cf. John, § 18, Mt. v. 2; Jesus, § 34, Mt. v. 17). What does the message mean? (b) in act: Read Mk. v. 7; Lu. vv. 1 and last sentence of 2; Mt. 10:1, 8. "Freely" here means *gratis*. The *power* was a gift (Lu. v. 1); no money was to be taken for its exercise.
 - (4) The means: Read Lu. v. 3; Mk. vv. 8, 9; Mt. vv. 9, 10. Were these specific directions meant for the guidance of disciples under all circumstances and in all times (cf. § 118, Jo. 12:6; § 133, Jo. v. 29; § 134, Lu. vv. 35, 36)?
 - (5) The method: Read Lu. vv. 4, 5; Mk. vv. 10, 11; Mt. vv. 11-15. This method was possible because of the open hospitality of the East; there would be but two together. "There *abide*": be not fastidious, avoid changes, have no interruptions. "Shake off the dust": cf. Acts 13:51; 18:6.

Studies in the Life of Christ

STUDY 11: THE THIRD PREACHING TOUR IN GALILEE

FIFTH DAY: § 64. THE MISSION OF THE TWELVE (continued)

“Receive you not” (Lu.), “not receive you” (Mk.): has reference to the *message*, not the entertainment.

(6) The reception: Read Mt. 10:16-18, 21-23. There is here a prophetic outlook beyond the present mission and Galilee (v. 18); “to the lost sheep” is but the beginning.

(7) The wisdom: Read Mt. 10:19, 20. Had Jesus ever before spoken of “the Spirit of your Father”?

PERSONAL THOUGHTS:

“Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.” Do I pray this specific prayer *each* day of my life? Do I fear to pray it because *I* am unwilling to be sent? Does my prayer prevail if I am *unwilling* to go into the most difficult field in the harvest? Am I willing?

Studies in the Life of Christ

STUDY 11: THE THIRD PREACHING TOUR IN GALILEE

SIXTH DAY: § 64. THE MISSION OF THE TWELVE (concluded)

1. "That they might be with him"—this was a great privilege; He was "a great prophet"; power was at hand in any emergency (§ 58, Mt. v. 25). "That he might send them forth to preach"—this was different; it was a privilege to have "power" (§ 64, Lu. v. 1); but that meant activity (§ 64, Mt. 10:7, 8); in this was danger (§ 64, Mt. 10:16-18). What now of the quiet fisherman's life (§ 38)! Will they go back? They need encouragement. Jesus gives it.
2. Why go forward? (1) The Master's example: read Mt. 10:24, 25. "Beelzebub:" § 55, Mk. v. 22; § 61, v. 34. (2) The vitality of the truths they know: read Mt. 10:26, 27. (3) The body not the life: read Mt. 10:28. (4) The watchful care of God: read Mt. 10:29-31. (5) The ultimate issue: read Mt. 10:32, 33. Thoughtfully consider each of these reasons; trace their connection through to the climax in (5).
3. The Kingdom of God is a kingdom of peace (§ 49, Mt. 5:9). But the Founder of that kingdom introduces principles the acceptance of which must cause divisions. Read Mt. 10:34-36 (cf. § 10, v. 14). With v. 36, compare § 55, Mk. v. 21.
4. When obedience to the will of Jesus separates even from kindred, what is His word? Read Mt. 10:37. Is it easy to do this? Read Mt. 10:38. To what does it lead? Read Mt. 10:39.
5. So much for the messengers; but what of those to whom they are sent? Read Mt. 10:40-42. Give some special thought to the significant statement of v. 40.
6. The charge having been concluded, Master and disciples work. Read Lu. v. 6; Mk. vv. 12, 13; Mt. 11:1. What additional fact have we from Matthew?

PERSONAL THOUGHTS:

1. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." Is there *any person* in the world for whom I would disobey Jesus? Do I cultivate *any love* which contravenes the purposes of God for my life.
2. "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it." Have I lost *all* of my life, myself, my will, unto God? Or do I find some of my will as still the possession of Self? What is mine is *lost*!

Studies in the Life of Christ

STUDY 11: THE THIRD PREACHING TOUR IN GALILEE

SEVENTH DAY: § 65. DEATH OF JOHN THE BAPTIST

1. Give some thought to the probable effects of that mission upon which the Twelve had been sent. Now read § 65, Lu. vv. 7-9. "Herod": cf. § 18, Lu. v. 1, and the map. "Elijah had appeared": cf. Mal. 4:5; § 21, vv. 21-25; § 4, v. 17; § 52, Mt. v. 14. "He sought to see him": cf. § 139, Lu. v. 8. What Jesus thought of Herod: § 99, vv. 31, 32. Read § 65: Mt. vv. 1, 2; Mk. vv. 14-16.
2. Read § 65: Mt. vv. 3-5; Mk. vv. 17, 18. "Herod the tetrarch" was a son of the "Herod the king" of §§ 13, 14. "His brother Philip" lived privately at Rome. Both Philip and Herod were uncles of Herodias, who was a granddaughter of "Herod the king." Find the prison of John, east of the Dead Sea. "Feared the multitude": cf. § 123, Mt. v. 26. Read § 65, Mk. vv. 19, 20.
3. Read § 65: Mt. vv. 6-8; Mk. vv. 21-25. "Daughter": Salome, afterwards married (1) her uncle, Philip the tetrarch (§ 18, Lu. v. 1), (2) Aristobulus, grandson of "Herod the king." "Convenient": for Herodias' purposes.
4. Read § 65: Mt. vv. 9-11; Mk. vv. 26-28. Which is of importance, to keep an oath or to break it that right may be done?
5. Read § 65: Mk. v. 29. Then read § 65, Mt. v. 12. "They went and told Jesus": cf. § 30, v. 26; § 43, Mt. v. 14; § 52, Lu. vv. 18, 19.
6. "Among them that are born of women there hath not arisen a greater than John the Baptist" (§ 52, Mt. v. 11): In memory, review the career of the man. What were his most conspicuous characteristics?
7. Josephus, the Jewish historian: "So he put him (John) in chains, and sent him to the castle of Machaerus, and there put him to death. The Jews, therefore, were convinced that his army was destroyed (in the war with Aretas, father of his first wife) as a punishment for this murder, God being incensed against Herod."

PERSONAL THOUGHTS:

"He that is but little in the kingdom of God is greater than he" (§ 52, Lu. v. 28). Am I *as great* in (1) self-denial (§ 8, v. 80; § 18, Mt. v. 4), (2) in courage (§ 65, Mk. v. 18), (3) in *self-abnegation* (§ 30, v. 30)?

Studies in the Life of Christ

STUDY 12: THE CRISIS AT CAPERNAUM

FIRST DAY: § 66. THE FEEDING OF THE FIVE THOUSAND (continued)

1. In the last record studied concerning The Twelve, what were they doing? In what way, at that time, was Jesus engaged?
2. In § 66, read the first sentence of Mt. v. 13. "Heard it": what? "Thence": whence? What answer does "in a boat" suggest? Why did Jesus withdraw? Read Lu. v. 10. "Returned": to what point would they likely return? "Bethsaida": find it on the map as Bethsaida (Julias), northeast of the lake. "Withdrew": why? Read Mk. vv. 30-32. "Unto Jesus": where had He returned after previous tours? Imagine this group of twelve about Jesus enthusiastically reviewing "whatsoever they had *done*, and whatsoever they had *taught*." Find the evidences here of Jesus' thoughtful care for the body. What would the condition of the apostles be after a period of such work? In the last sentence of v. 31, find the effect of the apostolic tour.
3. Read Mt. last half of v. 13 and v. 14. "The cities": what does this suggest as to the composition of "the multitudes"? Read Mk. vv. 33, 34. "On foot": around the head of the lake. "As sheep not having a shepherd": cf. § 64, Mt. 9: 36. What does Mark say was Jesus' work with the "great multitude"? What does Matthew say? Read Lu. v. 11. "He *welcomed* them": though He and the apostles were very weary (cf. Mk. v. 31). What does Luke say Jesus did on their behalf?
4. Read Mt. v. 15; Mk. vv. 35, 36; Lu. v. 12. "When the day was now far spent": fill out the picture of that day of teaching and healing. "He began to teach," and was led on and on till the "even was come."
5. Read Lu. v. 13, and first sentence of v. 14; Mk. vv. 37, 38; Mt. vv. 16-18. "Give *ye* them to eat": what did Jesus expect they would do?
6. Read Mt. vv. 19-21; Lu. vv. 14-17; Mk. vv. 39-44. "The green grass": spring-time, as for months the grass is browned and scorched on the Eastern shore of the Sea of Galilee.

PERSONAL THOUGHTS:

"Come ye yourselves apart into a desert place, and rest a while" (Mk. v. 31). Am I so treating and using my body in every particular that it is yielding up the *utmost* of its possible service to the Kingdom of God? "Know ye not that ye are a temple of God?" (1 Cor. 3:16).

Studies in the Life of Christ

STUDY 12: THE CRISIS AT CAPERNAUM

SECOND DAY: § 66. THE FEEDING OF THE FIVE THOUSAND (concluded)

1. Read Jo. vv. 1, 2. "These things": cf. § 44. "The signs": of how many of these signs has John himself already told us? "Followed": here means generally and habitually, in contrast with Mt. v. 13 and Lu. v. 11. Read Jo. vv. 3, 4. "The passover": for which companies of pilgrims would be moving toward Jerusalem. The "great multitude" may have been composed, in part, of such pilgrims.
2. Read Jo. vv. 5-7. This question and answer were given while Jesus "with his disciples" was upon "the mountain" and at the time when the "multitude cometh." The activities of the day are related in Lu. v. 12. Philip's answer may naturally be connected with the suggestion of Mk. v. 37, which came at the end of the day. Read on through Mk. v. 38, and follow it by Jo. vv. 8, 9. The day's healing and teaching may be placed between John's 7th and 8th verses. John alone says "barley"; it was the food of the poor.
3. Read Jo. vv. 10-13. "Much grass": cf. Mk. v. 39; hence it was the early spring.
4. Read Jo. vv. 14, 15. In order to an appreciation of that which followed the miracle, recall (1) the effects upon the people of Jesus' previous healing and teaching, (2) the mission of The Twelve with its results, (3) the murder of John the Baptist in its influences upon Jewish feelings (§ 65, Mt. v. 5), (4) the Jewish Messianic expectations. What does this outcome suggest as to Jesus' reasons for "strictly" charging that "no man know it" in previous miracles?
5. Such a purpose on the part of "the people" would most hurtfully affect "the disciples" who as yet but partly understand Jesus. What will Jesus do? Read Mt. v. 22; Mk. v. 45. "Constrained": they were loathe to leave without Him. "To Bethsaida": that is, "Bethsaida of Galilee," § 129, v. 21; see map.
6. This experience had been a critical one; it was but the third temptation over again; "the people" acted thus though Jesus had that very day been giving them instructions concerning the true nature of the Kingdom of God (Lu. v. 11); to whom shall He go? Read Mk. v. 46; Mt. v. 23.

PERSONAL THOUGHT:

"He went up into the mountain *apart* to pray: and when even was come, he was there *alone*." Do I always meet the special exigencies of my life through prayer?

Studies in the Life of Christ

STUDY 12: THE CRISIS AT CAPERNAUM

THIRD DAY: § 67. JESUS WALKING ON THE WATER

1. Read Mt. vv. 24-27. "Fourth watch": from about three to six o'clock. Read Mk. vv. 47-50.
2. Read Mt. vv. 28-31. Why did Peter make this request? "O thou of little *faith*": what is faith? In what or in whom should Peter have had faith? *How* is faith a virtue which brings power? About what did Peter have "doubt"? With Peter's "little faith" on this occasion, compare the "little faith" of the disciples on that other occasion on the Sea of Galilee (§ 58: Mt. v. 26; Mk. v. 40). How does *faith* act as an effective power, when all *nature* is against them?
3. Read Mt. v. 32; Mk. vv. 51, 52. In what way would an understanding "concerning the loaves" have saved the disciples from that sluggishness and obtuseness of intellect which led them to be "sore amazed" at the walking on the water?
4. Read Mt. v. 33. What did *they* mean by "the Son of God"? In determining, consider that "they understood not concerning the loaves." Compare what they said on this occasion with their saying when Jesus stilled the tempest (§ 58: Mt. v. 27; Mk. v. 41). Is there any change in their conception of this One whom they were following?
5. Read Jo. vv. 16-21. "Jesus had not yet come to them": what is meant? "Five and twenty or thirty furlongs": at its broadest, the lake is about forty furlongs (cf. Mk. v. 47, "midst").
6. Read Mt. vv. 34-36. "Gennesaret": "a plain lying on the northwest side of the lake, about three and a half miles long, and at some points over two miles wide." It is "of unrivaled beauty, fertility, and variety of products." Read Mk. vv. 53-56. "To the shore": cf. Jo. v. 17.

PERSONAL THOUGHT:

"O thou of little faith, wherefore didst thou doubt?" Am I failing, at any point, to accomplish that which would please God on behalf of His kingdom, because of my lack of *faith*?

Studies in the Life of Christ

STUDY 12: THE CRISIS AT CAPERNAUM

FOURTH DAY: § 68. DISCOURSE ON THE BREAD OF LIFE (continued)

1. Introductory:—Read vv. 22-24. “The multitude”: such of the 5,000 as had lingered after the rest were dismissed (§ 66, Mt. v. 23).
2. First question and answer—“they said”, “Jesus answered”:—Read vv. 25-27. “When camest thou”: the question is one of curiosity; the answer, as ever, penetrates to the inmost motive. “Signs”: which, rightly interpreted, would lead to the Person. “The meat which abideth unto eternal life”: dwell much in thought and meditation upon this phrase as the expression of what Jesus Christ offers to men.
3. Second question and answer—“they said”, “Jesus answered”:—Read vv. 28, 29. Consider the simplicity to which Jesus here reduces the requirements of God. Determine precisely what “believe on him” means.
4. Third question and answer—“they said”, “Jesus therefore said”:—Read vv. 30-33. “For a sign”: had they not seen a great sign the day before? But was it as great as the manna given for forty years? “Believe thee”: what distinction is there between “believe *on* him” (v. 29) and “believe thee”? “Not Moses”: but whom? “Giveth life unto the world”: what *life* does Jesus give which was not there before?
5. Fourth question and answer—“they said”, “Jesus said”:—Read vv. 34-40. “Give us”: because, as yet, only “that which” (v. 33) not *he* which. With v. 35 compare § 32, vv. 13, 14; § 49, Mt. 5:6. “I said” (v. 36): cf. v. 26. For the supreme passion of Jesus’ life, with v. 38 read: § 16, v. 49, with foot note³; § 33, vv. 32, 34; § 44, v. 30; § 56: Mt. v. 50; Mk. v. 35. For a knowledge of the supreme and ultimate purpose in all that God willed toward Jesus, thoughtfully study again vv. 39, 40.

PERSONAL THOUGHTS:

“Not to do mine own will, but the will of him that sent me”. Have I likeness to Jesus in this supreme passion of His life? Is it of *any* avail to have other likeness if I fail in this *fundamental* one?

Studies in the Life of Christ

STUDY 12: THE CRISIS AT CAPERNAUM

FIFTH DAY: § 68. DISCOURSE ON THE BREAD OF LIFE(continued)

1. Read vv. 41-46. For an answer to the question of the Jews in v. 42, thoughtfully and reverently read again in § 5, v. 35. "Draw him", "taught", "hath heard", "hath learned": to what work of God in man does Jesus here refer? In Jesus' view, is it possible to have a true faith in God and yet reject Christ? "The prophets": Is. 54:13.
2. Read vv. 47-51. "*Hath* eternal life": a *present* possession. "And not die": what is meant? Do not Christians die? Do non-Christians *die* at death in any sense in which Christians do not? "Shall live for ever": do not all men live for ever? How long does he who does not "eat of this bread" live? "My flesh": how can Jesus give that?
3. Thoughtfully and prayerfully read vv. 52-59. "Ye have not life": what *life* was lacking? Find the answer in v. 54. But do not all men have "eternal life"? Yet what *explicitly* does Jesus mean by "eateth my flesh and drinketh my blood"? For the intimate personal *union* to which it leads thoughtfully read again in v. 56.
4. "I live because of the Father" (v. 57): how did Jesus live because of God? what part of His nature was sustained by the Father? How was it sustained? "Eateth me": for an understanding of this relation of the disciple to Jesus, reflect upon the relation of Jesus to God (cf. § 33, vv. 32, 34; § 44, v. 30; § 68, v. 38).
5. Result: "Not die" (v. 50), "shall live for ever" (v. 51), "hath eternal life" (v. 54), "abideth in me, and I in him" (v. 56), "shall live" (v. 57) "shall live for ever" (v. 58). And this stupendous result follows an act expressed as "eateth my flesh and drinketh my blood". What is that act?

PERSONAL THOUGHTS:

"Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves." Is my relation to Jesus Christ so self-surrendering, so unquestioning, so constant, so absolute, so personal, so intimate that it may be expressed in these terms of Jesus?

Studies in the Life of Christ

STUDY 12: THE CRISIS AT CAPERNAUM

SIXTH DAY: § 68. DISCOURSE ON THE BREAD OF LIFE (concluded)

1. Recall the substance of the discourse as already studied. Would its profound truth be apprehended by "the Jews," or even by the majority of "his disciples"? What effect would we expect the discourse to have?
2. Read vv. 60-65. "A hard saying": consider what very hard things Jesus had said, if taken in their bare literalness. To what event in the life of Jesus does v. 62 refer? What is to be its effect on the disciples—more confusing or explanatory? If "the flesh profiteth nothing" what did Jesus mean in v. 53? Make a thoughtful study of v. 63 as Jesus' explanation of the "hard saying" at which they stumbled. "It is the spirit that quickeneth": cf. § 28, vv. 3, 5.
3. Read vv. 66-71. "Lord, to whom shall we go?": think carefully about those to whom they might have gone. To the Pharisees! what type of religion would they give? To the Sadducees! what had they to say of the "eternal life"? To the old master of some of them, John the Baptist! What had become of him? at best, what had he offered?
4. With the critical situation so clearly described in vv. 60-71, contrast that after the feeding of the five thousand (§ 66, Jo. vv. 14, 15). How do you account for so sudden and complete a change of attitude toward Jesus?

PERSONAL THOUGHTS:

"Doth this cause you to stumble?" Do I stumble at anything in this discourse? Do I lack the spiritual experience which answers to *this* teaching of Jesus? Do I refuse to enter into this relationship with Jesus ("eat the flesh . . . drink his blood") because of the demands in self-sacrifice and obedience which it makes upon me?

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STUDY 12: THE CRISIS AT CAPERNAUM

SEVENTH DAY: § 69. DISCOURSE ON EATING WITH UNWASHEN HANDS

1. "The people" would "make him king" after "the sign which he did"; later, "many of his disciples went back"; but the ever-watchful "Pharisees, and certain of the scribes" pursue evenly their policy of opposition. Their last word was, "By the prince of the devils casteth he out devils" (§ 61, v. 34). Read Mt. v. 1; Mk. vv. 1-4. "To Jesus," "unto him": where was Jesus now (cf. § 68)? "Had seen": perhaps notably at the event of § 66.
2. Read Mk. vv. 5-8; Mt. vv. 2, 3. "Isaiah prophesy": cf. Is. 29:13. That they "transgress the commandment of God" Jesus will show by an example not connected with purifications.
3. Read Mt. vv. 4-9; Mk. vv. 9-13. "Honour thy father" etc.: Ex. 20:12. "He that speaketh" etc.: Ex. 21:17. "Many such like things": until "the tradition of the elders" had become more authoritative than "the word of God."
4. Read Mt. vv. 10, 11; Mk. vv. 14, 15. Here we have Jesus' answer to the *religious* significance which they attached to "washings." Hence we may read Mt. v. 12 without surprise. But thoughtfully read the notable answer of Jesus in Mt. vv. 13, 14.
5. Men who had returned to tell Jesus of "all things whatsoever they had *taught*" (§ 66, Mk. v. 30) have yet need to be learners. Are they "also *even yet* without understanding"? So it seems. Read Mt. vv. 15-20; Mk. vv. 17-23. Against the positive effect of eating with *ceremonially* unclean hands, set the things named by Jesus in Mt. v. 19; Mk. vv. 21, 22. Then consider the *force* of Jesus' saying in Mt. v. 14.

PERSONAL THOUGHT:

Of what type is my purity? External-concerned with outward acts; or internal-concerned with the hidden life?

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STUDY 13: REVIEW

FIRST TO SEVENTH DAY: §§ 1-69. A REVIEW OF STUDIES 1 TO 12

1. Having considered the first twelve Studies in some detail, we may now profitably take a backward look, for the purpose of tracing the history in an even more general way than was done in the class hours of study.
2. The work for the week is divided as follows:—
 - First Day: Review of Studies 1-6
 - Second Day: Review of Study 8
 - Third Day: Review of Study 9
 - Fourth Day: Review of Study 10
 - Fifth Day: Review of Study 11
 - Sixth Day: Review of Study 12
 - Seventh Day: Review of Reviews
3. It is suggested that the study of each day be done in this order and with these aims:
 - (1) Commit to memory the exact title of each Section in the Study or Studies for the day, so that they may be quickly named, in their order, at any time.
 - (2) Make such a reading of each Section, that you are able to go mentally through the Section from first to last giving the *substance* of its contents.
 - (3) Write out in the note-book, from memory, the following: (a) The exact title of the Study or Studies (b) the exact titles of the Sections within the Study or Studies (c) the *briefest* possible summary of the contents of each Section. State this in one sentence where it can be so condensed. Omit (c) on First Day.
4. It may seem that this suggested method of review is mechanical and uninspiring. It is certainly a week's work which is primarily mental. It will be found, however, to amply repay for the effort. We seek a *mastery* of the Life of Christ.
5. In each Study aim constantly to trace and fix in mind: (1)

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STUDY 13: REVIEW

FIRST TO SEVENTH DAY: §§ 1-69. A REVIEW OF STUDIES 1 TO 12

the *connection* of events, (2) the *growth* or *progress* of the history. This will aid the effort to memorize the subjects, and will likewise give a more intelligent conception of the Life as a whole.

6. On the Seventh Day each student should test his knowledge by endeavoring to answer to himself, mentally, the following questions: (1) Give the exact titles of the first twelve Studies. (2) Name the "Part" of the Harmony within which each Study is found. (3) State the exact titles of the Sections within each of the twelve Studies. (4) Taking each Study as a unit, trace the *connection* of the events with which it deals. (5) Follow through the history and explain its *development*, that is, give *reasons* for all changes in the place or form of the life, teaching, or activities of Jesus.

The above work should be done on the Seventh Day as completely as possible without the book. But at points where the memory is not *certain*, it should be refreshed by a glance.

7. This work on the part of each student will form the basis for a class hour which should be of exceptional interest and profit, and for an intelligent consideration of the succeeding periods of the history.

PERSONAL THOUGHTS:

In a week of work so predominantly mental, there will be special need to hold steadily before the mind the ultimate aim of the study—the upbuilding of Character. Each day give time for final meditation upon the "Personal Thoughts" of the Study or Studies under consideration. Never pass over any question which comes to the *life* without answering it. Were it not better, if necessary, to spend the week conforming the life to the messages which the Gospels bring for *me*, than upon any study of any kind, Biblical or collegiate?

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STUDY 14: THE WITHDRAWAL INTO NORTHERN GALILEE

FIRST DAY: § 70. JOURNEY TOWARD TYRE AND SIDON; THE SYRO-PHœNICIAN WOMAN'S DAUGHTER

1. Jesus had Himself made several distinct preaching tours in Galilee (§§ 40, 54, 63); later he had sent forth the Twelve (§ 64); the interest in Him and His disciples had become wide-spread and enthusiastic (§ 66, Mk. v. 31). But it was a superficial and mistaken interest which would defeat Jesus' purposes (§ 66, Jo. vv. 14, 15). Discipleship with Him must mean more than this (§ 68, v. 53); the requirements were too high (§ 68, v. 60); the enthusiastic people fall away (§ 68, v. 66). What course will Jesus now take? Can anything be expected from more teaching in Galilee after these results?
2. Read Mt. v. 21, and first sentence of Mk. v. 24. "Thence": whence (cf. § 69, Mk. v. 17)? "The parts of Tyre and Sidon": that is, the country of Phœnicia; see map. From the statement in the second part of Mk. v. 24 determine why Jesus thus withdrew to the north. Why was it that "he could not be hid"?
3. Read Mt. v. 22; Mk. vv. 25, 26. Previous to this visit Jesus was not unknown by fame to the people of Phœnicia (cf. § 47, Mk. v. 8). Read Mt. vv. 23-25. "Not a word": with what purpose this silence? "Crieth after us": in a place where we have come for retirement and rest. "Send her away": had they ever seen Jesus send any person away without doing what was asked? What then did they expect? Hence the reply of v. 24.
4. "I was not sent but unto the lost sheep of the house of Israel" (Mt. v. 24). Nor did He send others in these early stages (cf. § 64, Mt. 10:5, 6). But already He had looked

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out in anticipation upon other fields (§ 50, Mt. v. 11). He knew of the response which would come from them (§ 33, v. 35; § 91, v. 16). But "the children *first*."

5. Read Mk. vv. 27, 28; Mt. vv. 26, 27. Consider the prompt intelligence, with the high humility and faith shown in the woman's reply. Was she not thus a child of Abraham (cf. Gal. 3:7)?
6. Read Mk. vv. 29, 30; Mt. v. 28. "Great is thy faith": so once before with a heathen (§ 50, Lu. v. 9). "The world is ever admiring and lauding greatness, but it is great intellect or imagination, great ambition or force of character, beauty or amiability, great learning or discoveries, possessions or conquests; *here is the noblest praise for the truest greatness.*"

PERSONAL THOUGHTS:

"O woman, great is thy *faith*: be it done unto thee even as thou wilt." Am I failing to receive blessings which might be had from God for my personal life because of my lack of *faith*? Are there gifts as a Christian worker which are withheld from me because of my lack of *faith*? "He did not many mighty works there because of their *unbelief*."

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STUDY 14: THE WITHDRAWAL INTO NORTHERN GALILEE

SECOND DAY: § 71. RETURN THROUGH DECAPOLIS; MANY MIRACLES OF HEALING

1. Jesus "would have no man know" of His presence in "the parts of Tyre and Sidon." But "he could not be hid." Probably His fame had preceded Him; His Personality must have been most impressive; His following of disciples would mark Him off from other men. The incident in § 70 points to the need for removal even farther north. Hence we are prepared for the statement of § 71, Mk. v. 31, with which read Mt. v. 29. Jesus would pass northwards from Tyre through the territory of Sidon; next, eastward across the Jordan; then, southward through the district of the Ten Cities (Decapolis) to the shores of the lake, somewhere on its southeastern border. "The mountain": the mountain range east of the lake (cf. § 66, Jo. v. 3); that of § 49, Mt. 5:1 was west of the lake.
2. Read Mt. vv. 30, 31. For other such general accounts of numerous miracles read again § 39, Mt. v. 16; § 40, Mt. v. 23; § 47, Mt. v. 15; § 63, Mt. v. 35. "The God of *Israel*": who was not their God, since these were a heathen people.
3. Matthew has thus given us the general account; but Mark will relate for us a special instance in these activities. Read Mk. vv. 32-37. "They were beyond measure astonished": Jesus had not before visited this region. "Beyond measure": the word in the original occurs nowhere else in the New Testament.

PERSONAL THOUGHTS:

"He hath done all things well." Can I bear this testimony concerning the activities of Jesus within my own life? Have I fulfilled the conditions which make it possible for Him to there do *great* things?

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STUDY 14: THE WITHDRAWAL INTO NORTHERN GALILEE

THIRD DAY: § 72. THE FEEDING OF THE FOUR THOUSAND

§ 73. THE PHARISEES AND SADDUCEES DEMANDING
A SIGN FROM HEAVEN (continued)

1. Jesus had fed the Five Thousand at the northern end of the range of mountains on the east of the Sea of Galilee. His journeyings have now brought Him to the southern end of the same range. Here "there came unto him great multitudes" (§ 71, Mt. v. 30). In this case, a large proportion of those present must have been Gentiles, for the Decapolis was a Gentile rather than a Jewish district. He must have spent several days in this region. His presence soon became widely known.
2. In § 72, read Mt. v. 32; Mk. vv. 1-3. "Three days": doubtless they had brought some food with them which was now exhausted.
3. In § 72, read Mt. vv. 33, 34; Mk. vv. 4, 5. "In a desert place": on the lake shore they would be many miles from the nearest city of the Decapolis. Similarly in the feeding of the Five Thousand they were distant from any large city. In each case the miracle is wrought to meet a real need.
4. In § 72, read Mt. vv. 35, 36; Mk. vv. 6, 7. "On the ground": with the Five Thousand it was "upon the green grass" (§ 66, Mk. v. 39); it is now the parched summer.
5. In § 72, read Mt. vv. 37, 38; Mk. vv. 8, 9. "He sent them away": why did He do this with the Five Thousand? why in the present case?
6. In § 73, read Mt. v. 39; Mk. v. 10. The position of "Magadan" is altogether unknown, as also is that of "Dalmanutha." They were, however, probably on the western side of the lake (cf. § 73: Mt. v. 5; Mk. v. 13).

PERSONAL THOUGHTS:

"I am the bread of *life*: he that *cometh* to me shall not hunger, and he that *believeth* on me shall never thirst" (§ 68, v. 35). Have I partaken of the *life*-giving bread which Jesus offers? Do I fail to take because I miss the simplicity of "*cometh*" and "*believeth on*"? The tests as to my possession of *life*: Do I hunger? Do I thirst?

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STUDY 14: THE WITHDRAWAL INTO NORTHERN GALILEE

FOURTH DAY: § 73. THE PHARISEES AND SADDUCEES DEMANDING
A SIGN FROM HEAVEN (concluded)

§ 74. THE BLIND MAN NEAR BETHSAIDA

1. Jesus is now at some point on the western side of the Sea of Galilee with His disciples. The last event in Galilee, before leaving for the north, was a conflict with the scribes and Pharisees (§ 69). From this Jesus had gone away for quiet and rest. Now He returns. In § 73, read Mk. v. 11; Mt. v. 1. "Came forth": which suggests design or set purpose. "Question with him": by way of opposition, as on previous occasions. "A sign": such, for instance, as a shower of manna (cf. § 68, vv. 30, 31). "Sadducees": a sect opposed to the Pharisees, but here united in common hostility to Jesus.
2. In § 73, read Mk. vv. 12, 13; Mt. vv. 2-4. With this scene compare that in § 55: Mt. vv. 38-40; Lu. vv. 29, 30.
3. In § 73, read last sentence of Mt. v. 4 with v. 5, and Mk. vv. 13, 14. "The other side": some point on the northeastern side of the lake.
4. In § 73, read Mt. vv. 6-10; Mk. vv. 15-21. What did the disciples suppose Jesus to mean by the warning? Why did He recall the two miracles? What did He really mean by "the heaven"?
5. In § 73, read Mt. vv. 11, 12. In considering this explanation of what Jesus meant by "the heaven", recall such of "the teaching of the Pharisees and Sadducees" as has been brought out in the different instances of their opposition to Jesus.
6. Read the whole of § 74. "Bethsaida": that is, Bethsaida (Julias) on the northeast of the lake, to which He had once before gone for quiet (cf. § 66, Lu. v. 10). "Out of the village": why (cf. v. 26)?

PERSONAL THOUGHTS:

"O ye of little *faith*, why reason ye among yourselves?" Am I failing to apprehend the spiritual teachings of Jesus because of my lack of real *faith* in Him? Do His words seem mysterious and incomprehensible? "O ye of little *faith*, why *reason* ye?" "Where is your *faith*?"

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STUDY 14: THE WITHDRAWAL INTO NORTHERN GALILEE

FIFTH DAY: § 75. PETER'S CONFESSION

1. Read the first sentence of Mk. v. 27, and the first clause of Mt. v. 13. With these compare § 70, Mt. v. 21. What were the purposes of Jesus in these withdrawals to the north? What benefits would come to the disciples from these days alone with Jesus? What was their last expression of their thought of Him (cf. § 68, vv. 68, 69)?
2. Read to the colon in Lu. v. 18. In connection with what significant previous events in Jesus' life is prayer on His part recorded (cf. §§ 19, 40, 48, 66)?
3. Finding that the special records of the prayer-life of Jesus are intimately related to some of the most significant events of His life, Luke's statement, just studied, prepares us to read Mk. vv. 27-29; Lu. vv. 18-20; Mt. vv. 13-16. Reconsider the question of John the Baptist (§ 52, Lu. v. 19). Compare previous confessions (cf. § 58, Mk. v. 41; § 67, Mt. v. 33; § 68, vv. 68, 69). Had Jesus ever distinctly told the disciples that He was the Christ?
4. Read Mt. v. 17. "Flesh and blood hath not": read § 87, Mt. v. 27; § 68, v. 44.
5. Read Mt. vv. 18, 19. "This rock": Peter, representatively considered. "I will build": cf. Eph. 2:19-22—"built upon the foundation of the apostles and prophets." Precisely what is meant in v. 19?
6. Read Mt. v. 20; Mk. v. 30; Lu. v. 21. Why did Jesus require this of His disciples? What effect would the announcement have had upon the Jewish leaders? upon the people? upon the Roman rulers?

PERSONAL THOUGHTS:

1. "Who say *ye* that I am?" Apart from what any person else has declared concerning Jesus, what is *my* personal answer to this question of His as I view His life and teachings to the present?
2. "He was praying *alone*." Is this a constant habit of my life? Do I need it less or more than Jesus? Can I be Christ-like toward the world if I am not Christlike toward God?

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STUDY 14: THE WITHDRAWAL INTO NORTHERN GALILEE

SIXTH DAY: § 76. CHRIST FORETELLS HIS DEATH AND RESURRECTION (continued)

1. The confession of Peter may be regarded as the culminating point in the ministry of Jesus. It was an expression of clear faith and deliberate conviction from those who had seen Him most closely. It awakened deep feelings in Jesus (§ 75, Mt. vv. 17-19). But there is another side. He who announces that "the gates of Hades shall not prevail against it" has other, less joyous words. Are the disciples *now* ready for them? Read Mk. v. 31; Lu. v. 22; Mt. v. 21. "From that time": men who would so confess were ready for the darker side. "Began": it was a new theme; it had often to be repeated. "Suffer many things": to them, an amazing conception of the Messiah. It marked a new epoch in their relations to Him.
2. How can they accept such a statement about the future of their all-powerful Master? What shall they say to it? Read Mk. vv. 32, 33; Mt. vv. 22, 23. "Peter took him": what characteristics of Peter are here revealed again? Contrast what Jesus here says to Peter with that which Jesus spoke after the confession (§ 75, Mt. v. 17). Why the difference? "Thou art a stumbling block": how had Peter become this to Jesus? What was there wrong in Peter's rebuke?
3. In view of these statements in § 76 and those of § 75 concerning Jesus' dealing with His disciples in this period, determine some of the purposes of the withdrawal to the north.
4. Thoughtfully consider the effect upon the disciples of an announcement so much at variance with their Messianic conceptions.

PERSONAL THOUGHTS:

"Thou mindest not the things of God, but the things of men." In my determination of the purposes and plans for my life do I follow the standards which are pleasing to the mind of man, or do I seek to know and follow the mind of God? Do I refuse to "suffer many things," or *any*, which I know are a part of the mind of God for me?

Studies in the Life of Christ

STUDY 14: THE WITHDRAWAL INTO NORTHERN GALILEE

SEVENTH DAY: § 76. CHRIST FORETELLS HIS DEATH AND RESURRECTION (concluded)

1. Jesus did not announce to the disciples a course which was for Himself alone. The principle of action which underlay His life and which was soon to lead that life to such a close was for all men in all times. It would not always lead the person to the same end, but the principle holds with "any man." Read it in Mt. v. 24; Mk. v. 34; Lu. v. 23. Read also the references under footnote ^b.
2. But beneath the principle of action there is a principle of *life*, which is the justification of the action and the basis of the call to it. For that read Mt. v. 25; Mk. v. 35; Lu. v. 24, with the footnotes under ^a.
3. In view of this great, fundamental moral and spiritual law—the center of Jesus' moral philosophy—read and answer the questions of Mt. v. 26; Mk. vv. 36, 37; Lu. v. 25. "And lose or forfeit *his own self*;" dwell thoughtfully upon this statement of what is lost to the one not a Christian.
4. Read Mt. v. 27; Mk. v. 38; Lu. v. 26. "Whosoever shall be ashamed of me and of my words": am I numbered amongst these? What is my relation to this spirit?
5. Read Mt. v. 28; Lu. v. 27; Mk. 9:1. To what time does Jesus here refer?

PERSONAL THOUGHTS:

"Whosoever shall lose his life for my sake shall find it."
Have I lost my *life* for Christ? Or are there some parts of myself which are still in *my* possession?

Studies in the Life of Christ

STUDY 15: THE TRANSFIGURATION AND THE FINAL GALILEAN DISCOURSE

FIRST DAY: § 77. THE TRANSFIGURATION (continued)

1. In the quiet of "the parts of Cæsarea Philippi" Jesus brought out the full expression of what conception the disciples had formed of Him (§ 75). That was a most notable occasion, even the very culmination of His ministry. But He now tells the disciples of other truths, strangely opposed to their thoughts of "the Christ" (§ 76). But to Him who is yet to "suffer many things" there now comes a marvelous experience, which it is given to a few to witness. Read Mt. v. 1; Lu. v. 28; Mk. v. 2. On what previous important occasion had Jesus chosen these three to be with Him? Why only three of the twelve, and why these? "To pray": what previous important events in the life of Jesus were immediately preceded by prayer (§§ 19, 40, 48, 66, 75)?
2. "He was transfigured before them": thoughtfully, reverently, prayerfully endeavor to gain some conception of this experience by a study of Mt. v. 2; Mk. v. 3; Lu. v. 29. "As he was praying": dwell in thought upon the relation between the act of prayer and the coming of the transfiguring power. Again find the relation between prayer and experience in that other great event in Jesus' life (§ 19, Luke).
3. The nature and meaning of the Transfiguration is more fully revealed by reading Mt. vv. 3, 4; Mk. vv. 4-6. Now make a study of Lu. vv. 30-33, and from it learn: (1) the form in which Moses and Elijah appeared, (2) the subject of their conversation, (3) the time of day when the transfiguration occurred, (4) the point in the vision when the disciples became conscious of it, (5) the point at which Peter's suggestion was given.
4. For the effect of the vision upon the disciples, read the last words of Lu. v. 33, with Mk. v. 6. But the clearest testimony concerning Him whom they have called "the Christ" is yet to come.

PERSONAL THOUGHT:

"And went up into the mountain *to pray*. And, *as he was praying*—". Have I this habit of Jesus by which the transforming and transfiguring power of God is brought into the life?

Studies in the Life of Christ

STUDY 15: THE TRANSFIGURATION AND THE FINAL GALILEAN DISCOURSE

SECOND DAY: § 77. THE TRANSFIGURATION (concluded)

1. Out of a clear faith and with deliberate conviction Peter had declared, "Thou art the Christ, the Son of the living God" (§ 75). That faith is now to be deepened by a testimony not before heard. Read Mk. v. 7; Mt. v. 5; Lu. vv. 34, 35. At this point, make a study again of that other instance of this form of testimony (§ 19: Mt. v. 17; Mk. v. 11).
2. The effect upon the disciples: read Mt. vv. 6-8; Mk. v. 8; Lu. v. 36. Thoughtfully consider the Transfiguration as a means to the strengthening of the faith of Jesus' disciples.
3. But Jesus had some wishes concerning this scene just witnessed by the privileged three. Read Mt. v. 9; Mk. v. 9. For what reason did Jesus give this positive command? Read again the second sentence of Lu. v. 36, for the record of their obedience. But they had their questions still as to what Jesus meant. Read Mk. v. 10. And this, notwithstanding the teaching recorded in § 76.
4. Yet another question puzzles them; this time it is expressed to Jesus. Read Mt. vv. 10-12; Mk. vv. 11-13. "The scribes say": basing their teaching upon a literal interpretation of Mal. 4:5, the scribes taught that Elijah would precede the Messiah. Hence the question of § 21, v. 21; and again the suggestion of § 65, Mk. v. 15. "Elijah is come": cf. § 4, v. 17; § 52, Mt. v. 14. Now read § 77, Mt. v. 13. "How is it written": Isaiah 53. But the Pharisees had not so taught concerning the Messiah, hence the confusion of the disciples.

PERSONAL THOUGHTS:

"Hear ye him" (Mt., Mk., Lu.). Do I take Jesus the Christ as my personal, authoritative *teacher* in religious truth? Do I live in *obedience* to what I have heard from Him as my teacher?

Studies in the Life of Christ

STUDY 15: THE TRANSFIGURATION AND THE FINAL GALILEAN DISCOURSE

THIRD DAY: § 78. THE DEMONIAK BOY

1. Upon the "high mountain apart" the disciples had a vision of the spiritual; the first sight on returning to the plain must have made them keenly conscious that they were still in the world of need. They had left the other disciples for some hours; to these had come, in the meantime, a trying experience. Read Mt. vv. 14-16. What additional details does Luke give in vv. 37-40? Taking Luke's 37th verse with § 77, Lu. v. 32, determine the time of day of the transfiguration. Now read Mark's more complete and graphic picture in vv. 14-18. In view of the disciples' defeat, consider the significance of the presence of "scribes questioning with them."
2. Though it has proved the scribes' opportunity with the disciples, all is different when the Master comes. Read Mt. vv. 17, 18; Lu. vv. 41-43. "O faithless and perverse generation": consider the contrast "between the peace and glory which He had left on the mountain, and this scene of weak faith, abject misery, and bitter opposition—faltering disciples, degraded sufferers, and wrangling scribes." Now read Mk. vv. 19-27 for many additional details.
3. When sent forth on their first mission, the disciples were given "authority over the unclean spirits" (§ 64, Mk. v. 7), and had exercised it (§ 64, Mk. v. 13). Why the failure with the demoniac boy? Read Mt. vv. 19, 20. To what precisely does Jesus here attribute the failure? But read now Mk. vv. 28, 29. What reason does Jesus here give for the failure? What relation does prayer bear to faith? What relation does faith bear to prayer?

PERSONAL THOUGHTS:

1. To the whole company: "O *faithless* and perverse generation"; to the father: "All things are possible to him that *believeth*"; to the disciples: "If ye have *faith*". Have I exercised that measure of *faith* toward God which has brought from Him for myself, and through me for others, *all* that God is willing to grant to faith?
2. "This kind can come out by nothing, save by *prayer*." Am I limiting the casting of sin out of my own life, and my power to reveal salvation from sin to others, by any lack of *prayer*?

Studies in the Life of Christ

STUDY 15: THE TRANSFIGURATION AND THE FINAL GALILEAN DISCOURSE

FOURTH DAY: § 79. CHRIST AGAIN FORETELLS HIS DEATH AND RESURRECTION

§ 80. THE SHEKEL IN THE FISH'S MOUTH

1. In connection with what event did Jesus first announce His approaching death? What effect did it have upon His disciples? With what general moral truth did Jesus follow this announcement? When did Jesus make the second reference to His death (§ 77, Mk. v. 9)? How did that affect those who heard it (§ 77, Mk. v. 10)? In § 76, it is said that "he *began*"; in § 79, we shall find that He continues.
2. In § 79, read Mk. v. 30; then read Mt. v. 22 accepting, rather, the translation of footnote⁵. "He would not that any man should know it" (Mk.): hence, perhaps, separation into parties with a "gathering" later (Mt.). Read Mt. vv. 22, 23. What detail here, not given in § 76? "Were exceeding sorry": think of what it would mean to them?
3. In § 79, read Mk. vv. 31, 32; Lu. vv. 43b-45. "Let these words sink into your ears": recall Peter's acts and words when Jesus first told the disciples, for a realization of the need for this admonition. "They were afraid to ask him": contrast with this the effect when they were first told.
4. The great purposes of the withdrawals to the north had now been accomplished. Hence we are prepared for the statement of § 80, Mk. 33a. Read § 80, Mt. v. 24. "The half-shekel": paid annually by every Jew into the Temple treasury (Exod. 30:13).
5. Now read the rest of § 80. "He saith, Yea": the ready reply suggests that He had done so before. "Therefore the sons are free": cf. § 75, Mt. v. 16. The half-shekel was for the services in the Temple of God.

PERSONAL THOUGHT:

"Lest we cause them to stumble." Do I always forego every privilege to which I am justly entitled but which may lead to a misapprehension of Christianity through me?

Studies in the Life of Christ

STUDY 15: THE TRANSFIGURATION AND THE FINAL GALILEAN DISCOURSE

FIFTH DAY: § 81. DISCOURSE ON HUMILITY AND FORGIVENESS (continued)

1. During the period of retirement in the north, the disciples had learned some new and strange lessons concerning the Kingdom of God (§§ 76, 79). Each must 'lose his life.' Even the Master Himself must "suffer many things." But "they understood not." If they truly had, surely a spirit would have been begotten within them which would have made a later "reasoning among them" quite impossible. Read the account of it in Lu. v. 46; Mt. v. 1; Mk. vv. 33, 34. "Greatest"! in a Kingdom in which the fundamental law is, "shall *lose* his life" (§ 76: Mt. v. 25; Mk. v. 35; Lu. v. 24)! Had the disciples come to think of the Messianic kingdom as near at hand because of the saying recorded in § 76: Mt. v. 28; Mk. 9:1; Lu. v. 27?
2. What place should they have sought? Patiently, Jesus will again teach. Read Lu. vv. 47, 48. Who is truly great? Read Mt. vv. 2-5. Who is truly great (v. 4)? Read Mk. vv. 35-37. Who then is truly great? Study together the three expressions (Lu., Mt., Mk.) for Jesus' law of greatness.
3. Jesus had just used the words "in my name" (Mt. v. 5; Mk. v. 37; Lu. v. 48). They seem to have suddenly suggested a question to John. Read Lu. vv. 49, 50; Mk. vv. 38-41. "He that is not against us is for us": With this truth, compare that in § 55: Mt. v. 30; Lu. v. 23. How are both true?

PERSONAL THOUGHTS:

"Whosoever therefore shall *humble* himself" (Mt.). Do I strive for greatness in this way revealed by Jesus? "He that is *least*" (Lu.). Is that the place which my own *spirit* gives me? "He shall be last of all, and *minister* of all" (Mk.). Do I express my humility, and reveal the place which my spirit assigns me, by a *life* of practical *ministry* or service to others?

Studies in the Life of Christ

STUDY 15: THE TRANSFIGURATION AND THE FINAL GALILEAN DISCOURSE

SIXTH DAY: § 81. DISCOURSE ON HUMILITY AND FORGIVENESS (continued)

1. John had interrupted the discourse of Jesus with a question. In teaching of true greatness, Jesus had used "a little child." Now he passes away from the literal child, from "this little child" (a type) to "these little ones which *believe* on me." Read of them in Mk. v. 42; Mt. vv. 6, 7. "Little ones": socially, intellectually, spiritually or otherwise—childlike believers.
2. There is great guilt in causing lowly Christians to stumble; but we may often become stumbling-blocks to ourselves. Read Mt. vv. 8, 9; Mk. vv. 43-48. Thoughtfully consider the great value of freedom from sin as taught by Jesus here.
3. Jesus has a solicitude for "these little ones." Perhaps it was specially intensified at this time because of the disciples' treatment of certain of them (Lu. vv. 49, 50; Mk. vv. 38-41). He returns to them again, for read Mt. vv. 10-14. Had the Twelve begun to believe themselves a select company, even to the point of despising others? Recall the subject of their dispute. "How think ye?": consider the beauty of this parable, and of the truth which it reveals.
4. This discourse of Jesus had grown out of a dispute of the disciples—a "reasoning among them." Hence there was need for the words of Mk. vv. 49, 50.

PERSONAL THOUGHTS:

1. Is my life free from all those things which *may* cause a weaker Christian to stumble?
2. Is my hatred of personal sin so intense that I am willing to sacrifice *anything* or *everything* for freedom from it?
3. Am I *wholly free* from all tendency to despise the weak ones among Christians?

Studies in the Life of Christ

STUDY 15: THE TRANSFIGURATION AND THE FINAL GALILEAN DISCOURSE

SEVENTH DAY: § 81. DISCOURSE ON HUMILITY AND FORGIVENESS (concluded)

1. The "reasoning among them" may possibly have been carried so far that some alienation had resulted. That it was more than a quiet controversy may appear from § 81, Mk. v. 50. If so, there was now great need for the forgiving spirit. Read Mt. vv. 15-18. Consider the fulness and care of the action Jesus here commends to avoid the continuance of estrangement.
2. But this *unity* among Christians has a far deeper than merely personal significance. Read Mt. vv. 19, 20. In the presence of a truth like this, consider the attitude of the disciples (§ 81, Mk. v. 34).
3. Jesus has just taught a great truth concerning forgiveness. He has made high demands. But are there not limits to the exercise of such a forgiving spirit? It comes as a practical question to Peter. Read Mt. vv. 21, 22. Does such unlimited forgiveness seem strangely at variance with the natural spirit? It is because it is a law of the Kingdom of God, for "the kingdom of heaven is likened unto"—read Mt. vv. 23-35. It is but another instance in which the call is—"Ye therefore shall be perfect, as your heavenly Father is perfect" (§ 49, Mt. 5:48).

PERSONAL THOUGHT:

Is there any person to whom I have not freely granted *full* forgiveness for personal wrongs? Do I *absolutely* follow the law of Jesus with reference to forgiveness?

Studies in the Life of Christ

STUDY 16: A VISIT TO JERUSALEM AT THE FEAST OF TABERNACLES

FIRST DAY: § 82. CHRIST AT THE FEAST OF TABERNACLES (continued)

1. We study for a week in the Gospel of John. For the connection of events in that narrative, read successively § 31, Jo.; § 35, vv. 46, 54; § 44, vv. 1, 18; § 66, Jo. v. 1; § 82, v. 1. Read § 44, v. 18 with § 82, v. 1. Where was Jesus at the time of the last passover (§ 66, Jo. v. 4)? Read § 82, v. 2; "tabernacles" was six months after the passover; where and how had Jesus spent the six months (§§ 70-81)?
2. Read vv. 3-9. "His brethren": they had before undertaken to control Jesus (cf. § 55, Mk. v. 21; § 56, Mk. v. 31). Mary had made a suggestion (§ 25). "Thy disciples also": cf. § 28, 2:23; § 29. The thought of "his brethren" in v. 4 is to the effect that Galilee is not the place to win a national reputation; the Messianic question must be determined at Jerusalem—the religious center, the home of those supposedly better able to judge. With v. 6 compare § 25, v. 4.
3. Read vv. 10-13. "Sought him": in the groups of Galilean pilgrims. "The multitudes": the different groups of strangers.
4. Thoughtfully read vv. 14-18. The Teaching of Jesus: What impression did it make upon those who heard it (with v. 15, cf. § 39; Lu. v. 32; Mk. v. 22)? From whence did Jesus derive His teaching (vv. 16, 18)? How may any person know of a *certainly* whether or not Jesus taught that which is true (v. 17)?
5. Jesus has just made a defence of His *teaching* in answer to the objection made (v. 15). But what of His *conduct* on the last visit to Jerusalem (§ 44, v. 16)? His answer is in § 82, vv. 19-24, which now read. "The *multitude* answered": but they did not know the designs of the hierarchy, as did those of Jerusalem (cf. v. 25). What precisely is the argument that Jesus makes in vv. 22-24?

PERSONAL THOUGHT:

"If any man willeth to do his will, he shall *know*." Do I have any religious doubts or problems? Have I taken this method of Jesus by which to reach the solution of my religious questionings?

Studies in the Life of Christ

STUDY 16: A VISIT TO JERUSALEM AT THE FEAST OF TABERNACLES

SECOND DAY: § 82. CHRIST AT THE FEAST OF TABERNACLES (continued)

1. The multitudes of pilgrims to the feast may not know the purpose of the Jewish rulers (v. 20). But it has become known to some (v. 25). Read vv. 25-27. "We know this man": cf. § 36, v. 22; § 62: Mt. vv. 55, 56; Mk. v. 3. "No one knoweth": a tradition or belief based, perhaps, upon Dan. 7:13. Read vv. 28-31. Contrast what they knew of Jesus with what they wholly failed to understand of Him (vv. 28, 29). Study the varying thoughts of "the multitude" in vv. 12, 20, 31. In general, what was their disposition toward Him?
2. Always, however, there was another more powerful element to be met. Read vv. 32-36. "Sent officers": what was done in Galilee under somewhat similar circumstances (§ 55, Mt. vv. 23, 24; § 61, vv. 33, 34)? "I go": cf. §§ 76, 79. "The Dispersion": the Jews, that is, who were scattered among the heathen Greek-speaking nations.
3. The records of John do not give all of the history (cf. § 151). We pass to "the last day." Read vv. 37-39. "If any man thirst": cf. § 32, vv. 13, 14; § 49, Mt. 5:6; § 68, v. 35. Again study the effect of Jesus' teaching upon "the multitude," for which read now vv. 40-44. "The prophet": cf. § 21, v. 21, and Deut. 18:15. "From Bethlehem": cf. Isa. 11:1; Jer. 23:5; Micah 5:2.

PERSONAL THOUGHT:

"The Spirit, which *they that believed* on him were to receive." Does my *life* give evidence that mine is a true *faith* because it has brought this promised *possession*?

Studies in the Life of Christ

STUDY 16: A VISIT TO JERUSALEM AT THE FEAST OF TABERNACLES

THIRD DAY: § 82. CHRIST AT THE FEAST OF TABERNACLES (concluded)

§ 83. THE WOMAN TAKEN IN ADULTERY

1. "There arose a division in the multitude because of him" (§ 82, v. 43). But "the chief priests and Pharisees" were almost unanimously against Him. Read § 82, v. 32 with vv. 45-52. "Never man so spake": cf. § 82, v. 15; § 39: Lu. v. 32; Mk. v. 22. "This multitude which knoweth not the law": considered by the rulers as "a people of the earth." Men were divided into "people of the earth" and "fellows," that is, educated men. In connection with Nicodemus' question, recall his previous relations to Jesus. What characteristics of the man are shown here? "Out of Galilee": Jonah, Hosea, Nahum, and perhaps Elijah, Elisha and Amos were of Galilee!
2. Thoughtfully read the whole of § 83. Study the map for the relation of the mount of Olives to Jerusalem. "The scribes and the Pharisees": who had ever been opposed to Jesus. "That they might have whereof to accuse him": "they hoped to bring Him into collision either with the Law and the Jewish rulers or with the Roman Government. If He said she was *not* to be stoned, He contradicted Jewish Law; if He said she *was* to be stoned, He ran counter to Roman Law, for the Romans had deprived the Jews of the right to inflict capital punishment" (cf. § 139, Jo. v. 31). "He that is without sin among you, let him first cast a stone at her": "the art of the answer of Jesus consists in bringing back the question from the *judicial* domain, where His adversaries were placing it, to the *moral* ground, beyond which Jesus does not dream for a moment of extending His authority." "Neither do I": though He fulfilled the condition of v. 7. Contrast Jesus with the Jewish religious leaders (§§ 53, 83).

PERSONAL THOUGHT:

"He that is without sin among you, let him first cast a stone at her." Are my moral judgments upon myself more severe than those made by me upon others?

Studies in the Life of Christ

STUDY 16: A VISIT TO JERUSALEM AT THE FEAST OF TABERNACLES

FOURTH DAY: § 84. DISCOURSE ON THE LIGHT OF THE WORLD

1. Thoughtfully read vv. 12-15. "I am the light of the world": cf. § 49, Mt. 5:14. How are both true? "The light of life": cf. § 1, v. 4. Compare § 84, v. 14 with § 44, v. 31. Thoughtfully consider how both statements express that which is the truth. "Ye know not" (v. 14) but "ye know" (§ 82, v. 28); find the explanation in § 84, v. 15. "I judge no man": cf. § 130, v. 47.
2. Thoughtfully read vv. 16-20. Study v. 16 with § 44, v. 30. "In your law": cf. Deut. 19:15; 17:6. In what ways had the Father borne witness of Jesus? "If ye knew me, ye would know my Father also": study the converse truth in § 68, v. 45.
3. Thoughtfully read vv. 21-24. "Therefore *again*": cf. § 82, vv. 33, 34. But what does Jesus add this time? Compare the supposition of v. 22 with § 82, v. 35. "I said therefore": what is the force of "therefore" as used in v. 24?
4. Thoughtfully read vv. 25-30. What does Jesus here affirm as to the source of His teaching? With the latter part of v. 28, make a study of § 44, vv. 19, 30. Thoughtfully and reverently study v. 29 for the moral condition upon which the communion of Jesus with the Father rested.

PERSONAL THOUGHTS:

"I do always the things that are pleasing to him." Do I always will to do in my life the things that are pleasing to God? Are there *any* parts of my life where I choose rather to do those things which please Self? Is it of any avail to be Christlike in part, but not like Him in *the law* of my life?

Studies in the Life of Christ

STUDY 16: A VISIT TO JERUSALEM AT THE FEAST OF TABERNACLES

FIFTH DAY: § 85. DISCOURSE ON SPIRITUAL FREEDOM (continued)

1. In § 84 read v. 30. That is, they were disposed to acknowledge Jesus as the Messiah. But the belief is probably superficial (cf. § 28, vv. 23, 24 and also v. 2; § 66, Jo. vv. 14, 15). Jesus will test them by a deeper teaching (cf. § 28, v. 3; § 68, v. 27). In § 85 read vv. 31-37. Dwell thoughtfully and at length upon the profound statement of Jesus in vv. 31, 32, realizing especially the condition (cf. § 82, v. 17). Give consideration to that which Jesus regards as the lowest form of slavery (v. 34). The Stoics said, "The *wise* man alone is free." "Abraham's seed": yet truly slaves to certain beliefs and to sin!
2. Jesus has declared that they are not truly free. But are they even truly Abraham's seed, as claimed? For the answer, read vv. 38-40. State, in other words, the argument Jesus here uses. What answer can they possibly make?
3. Jesus has spoken of sonship in a moral sense; the Jews now raise it to that region. Read vv. 41-45. For the relation between true belief in God and faith in Jesus the Christ, study v. 42 with § 84, v. 19; § 68, v. 45. To what precisely does Jesus attribute the failure of the Jews to understand Him? "There is no truth in him" (v. 44): contrast v. 32. Give thought to the conception of "the devil" which Jesus here presents.

PERSONAL THOUGHTS:

"If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." Do I fulfill that condition which Jesus expresses by "abide in my word"? Is His word supreme above every other word suggested to me from within or from without? Have I the promised results in a knowledge of the truth? Have I that freedom which Jesus says His truth will give? "Every one that committeth sin is the bondservant of sin."

Studies in the Life of Christ

STUDY 16: A VISIT TO JERUSALEM AT THE FEAST OF TABERNACLES

SIXTH DAY: § 25. DISCOURSE ON SPIRITUAL FREEDOM (concluded)

1. Whether or not the Jews should accept the teaching of Jesus depends upon His character. Was His life the guarantee for His words? He suggests such a test: for read v. 46. But the fault of the Jews was a fundamental one, for read v. 47. They are not free (vv. 31-37); they are not the children of Abraham (vv. 38-40); they are not the children of God (vv. 41-47)—study the effect of these judgments as in vv. 48-50.
2. The claims of the Jews based upon their historical descent and their spiritual worship have been met and set aside. Jesus now turns to another thought, related, in some degree, to that of v. 31. Read vv. 51-59. With v. 51, study § 62, vv. 48-51, 52. "*Whom makest thou thyself?*": apprehend the spirit of Jesus by a thoughtful study of vv. 50a-54. Make a study, from the last clause of v. 55, of the relation of Knowledge to Obedience.
3. Thoughtfully and reverently consider the profound truth which Jesus reveals in vv. 56-58. "Before Abraham was, I am": read again with this in § 1, vv. 1, 2. Study the result in v. 59. "In the face of this reply, there was indeed nothing left to the Jews except to worship—or to stone him."

PERSONAL THOUGHT:

"I seek not mine own glory." Have I likeness to Jesus in this most vital characteristic of His spirit?

Studies in the Life of Christ

STUDY 16: A VISIT TO JERUSALEM AT THE FEAST OF TABERNACLES

SEVENTH DAY: §§ 82-85. REVIEW

1. Why did Jesus spend most of His ministry in Galilee? What events occurred at the last visit to Jerusalem previous to the Feast of Tabernacles? What object did the brethren of Jesus have in urging that He attend this Feast?
2. The Teaching of Jesus: what general impression did it make on His hearers? from whence did Jesus derive the truth taught by Him? what method does Jesus urge by which to know whether or not He spoke the truth?
3. How did Jesus answer the charge that He had been a Sabbath-breaker on His previous visit to Jerusalem?
4. To what personal attitude of His toward God did Jesus attribute the abiding presence of the Father with Him as Teacher and as Life?
5. What is the personal attitude toward Jesus which He requires in order to a true discipleship, as set forth to the Jews at this Feast?
6. In the mind of Jesus, what is the only possible relation between belief in God and faith in Jesus as Christ?
7. To what did Jesus attribute the lack of spiritual perception on the part of the Jews?
8. Study the progressive self-revelation of Jesus in § 82, vv. 28, 29; § 84, v. 14; § 84, v. 23; § 85, v. 58.
9. What are the several, great, outstanding truths which Jesus taught about Himself during this visit to Jerusalem?

PERSONAL THOUGHTS:

The law of the life of Jesus: "I do always the things that are *pleasing to him*" (§ 84, v. 29); "I know him, and *keep his word*" (§ 85, v. 55). The law of the life of the Jews: "The lusts of your father it is *your will* to do" (§ 85, v. 44). The law of true discipleship to Jesus: "If ye abide in *my word*" (§ 85, v. 31); "If a man *keep my word*" (§ 85, v. 51). Do I bear this relationship toward Jesus which He bore toward the Father—the relationship of *obedience*?

Studies in the Life of Christ

STUDY 17: THE FINAL JOURNEY FROM GALILEE TO JERUSALEM

FIRST DAY: § 86. THE FINAL DEPARTURE FROM GALILEE

§ 87. THE MISSION OF THE SEVENTY (continued)

1. What events led to the cessation of the active ministry of Jesus in Galilee (Study 12)? What was the nature of His ministry during the following six months (§§ 70-81)? After the crisis at Capernaum He had withdrawn to the north. There He had revealed that which was before Him (§§ 76, 79). From Capernaum He again begins a journey. This time it is in another direction and with another end, for read § 86, Lu. v. 51. Matthew and Mark tell us more particularly of the route, for read § 86: Mt. vv. 1, 2; Mk. v. 1. He came into "the borders of Judea" by way of Perea.
2. Jesus moves eastward to Perea along the southern border of Galilee, for read § 86, Lu. vv. 52-56. "To make ready": there was a company with Jesus. With v. 53, cf. § 32, v. 9. "Another village" (v. 56): almost certainly Jewish. Make a character study of James and John (vv. 54, 55). Recall how they had been privileged (§§ 60, 77); study a previous instance (§ 81, Mk. vv. 38-40); what spirit is common to both instances? Was this wholly reprehensible?
3. The Aspirants for Discipleship: (1) Read § 86: Lu. vv. 57, 58; Mt. vv. 18-20. What was the fault in this man? (2) Read § 86: Lu. vv. 59, 60; Mt. vv. 21, 22. "Leave the dead (*spiritually*, cf. Eph. 2:1; § 44, vv. 24, 25) to bury their own (*physically*) dead." What was lacking in this man (cf. § 64, Mt. 10:37)? (3) Read § 86, Lu. vv. 61, 62. What was the weakness of this man? State carefully the general truth taught by these several cases.
4. Concerning "The Mission of the Twelve" recall, (1) the occasion, (2) the instructions, (3) the results. In § 87, read Lu. vv. 1-12. Compare "The Mission of the Seventy," point by point, with that of the Twelve.

PERSONAL THOUGHTS:

1. "He stedfastly set his face to go to Jerusalem." Have I the same unwavering movement in the life to which God has called me?
2. Have I the tolerant spirit of Jesus toward those who differ from me in religious convictions and beliefs?
3. Is there anything *conditional* in my service of Christ?

Studies in the Life of Christ

STUDY 17: THE FINAL JOURNEY FROM GALILEE TO JERUSALEM

SECOND DAY: § 87. THE MISSION OF THE SEVENTY (concluded)

1. Thoughtfully study again the judgment of Jesus upon those cities which do not receive His messengers (§ 87, Lu. v. 12). But there were some cities upon which judgment was *already* definitely passed, for Jesus had just concluded His Galilean ministry. Read Mt. vv. 20-24; Lu. vv. 13-15. "Chorazin": not mentioned elsewhere in the N. T.; about two miles from Capernaum; now known as Kerazeh; see map. "Capernaum": recall how this had been the very center of Jesus' activities. "Sodom": cf. Ezek. 16:48. For the principle within these judgments, read § 95, vv. 47, 48.
2. These words must have impressed the Seventy with the vast importance of their mission. There is a grandeur belonging to it, of which He now speaks. Read Lu. v. 16. So it was with the Twelve, for cf. § 64, Mt. 10:40.
3. Recall the circumstances of the return of the Twelve (§ 66, Mk. vv. 30, 31). Now read of that of the Seventy in Lu. vv. 17-20. "Satan fallen": cf. Isa. 14:12-15; § 134, Jo. 16:11; § 129, v. 31. Dwell thoughtfully upon v. 20.
4. The joy of the disciples becomes the joy of Jesus. In the success of their mission He foresaw the Kingdom of God established upon earth—He "beheld Satan fallen." And this by fishermen, publicans and rustics, without the support of the learned and powerful of Jerusalem. Hence the *exultant* joy, of which read in Lu. vv. 21, 22; Mt. vv. 25-27.
5. Deep as was the disciples' appreciation of Jesus, they but imperfectly apprehended the significance of His appearance. In this hour of great joy, Jesus reminds them of their privileges, for read Lu. vv. 23, 24.
6. Jesus had just spoken of "he to whomsoever the Son willeth to reveal him." Does this suggest that there are some to whom He is unwilling to make His gift? Find the answer in the invitation of Mt. vv. 28-30. For the contrast, cf. § 127, Mt. v. 4; Acts 15:10.

PERSONAL THOUGHT:

"Thou didst hide these things from the wise and understanding, and didst reveal them unto babes." Am I free from all pride of knowledge? Am I possessed by that simplicity of heart which above all things else wishes to know *the truth*?

Studies in the Life of Christ

STUDY 17: THE FINAL JOURNEY FROM GALILEE TO JERUSALEM

THIRD DAY: § 88. THE GOOD SAMARITAN

§ 89. THE VISIT TO MARTHA AND MARY

1. Jesus slowly continues the journey He has begun, working and teaching "in the way." Read § 88, v. 25. "Lawyer": an expounder of the Law of Moses, differing little, if any, from the scribe. "Tempted him": as to His theological ability, or His orthodoxy. The very mission of the lawyer's life was to answer the question he had asked, hence the reply of Jesus in v. 26, which read. Read the scribe's answer in v. 27; then read Deut. 6:5 with Levit. 19:18. The Jews were required to repeat the passage in Deuteronomy every morning and evening. Thoughtfully consider the statement of Jesus in v. 28. Think carefully of how much is comprehended within these laws, (1) toward God, (2) toward man. Hence, the "this *do*, and thou shalt *live*" of Jesus.
2. The lawyer was not sincere. He wishes to discuss definitions of terms. He will take advantage of the obscurity of the letter of the law. Read his question and Jesus' wonderfully beautiful reply in vv. 29-37. "From Jerusalem to Jericho": "a rocky, dangerous gorge, haunted by marauding Bedawin, and known as 'the bloody way'." "A certain priest": who may be conceived of as returning from his official duties at Jerusalem to the priestly city of Jericho! "A certain Samaritan": much despised by the Jews.
3. What precisely is the answer of Jesus to the question, "Who is my neighbour?"
4. The journey toward Jerusalem is continued. Jesus is drawing nearer to that city, for read § 89, v. 38, refer to § 105, v. 1, and to the map. Read the rest of § 89. Dwell thoughtfully upon the exquisite scene Luke has here preserved.
5. "But one thing is needful": to what does Jesus refer?

PERSONAL THOUGHTS:

1. "Thou shalt love the Lord thy God with *all* thy heart, and with *all* thy soul, and with *all* thy strength, and with *all* thy mind; and thy neighbour *as thyself*." Have I given over *all* of *all* of myself to God? Do I love *all* others as much as *myself*?
2. "But *one* thing is needful." Have I learned this secret of the truly Christian life?

Studies in the Life of Christ

STUDY 17: THE FINAL JOURNEY FROM GALILEE TO JERUSALEM

FOURTH DAY: § 90. HEALING OF THE MAN BORN BLIND (continued)

1. Jesus has now arrived at Jerusalem. It was the time of another feast (cf. § 92, v. 22). About three months have passed since the Feast of Tabernacles (§§ 82-85). In about three months more He will go up to His last Passover—to His death. The scene (§ 90) is probably at a door of the temple (cf. Acts 3:2).
2. Read vv. 1-5. Study how Jesus here avoids the purely speculative, and finds the conditions an occasion for definite action. "The night cometh": cf. §§ 76, 79; § 82, v. 33; § 84, v. 21.
3. How the man had come to this condition was not the question of primary concern. How was he to be made whole? Read vv. 6, 7. "The pool of Siloam": "the pool, which still retains its old name, Birket Silwan, is one of the few undisputed sites at Jerusalem. It lies at the foot of the Tyropœon Valley, south of the temple."
4. The general effect: read vv. 8-12. The question of v. 12 marks an intention to investigate. We discover here that diversity of judgment which was found in "the multitudes" at the Feast of Tabernacles.
5. Final investigation and judgment is reserved for "the Pharisees"—the guardians of religion. Read vv. 13-17. In connection with the statement of v. 14, recall that act of Jesus on a previous visit (§ 44, v. 8), the immediate result (§ 44, v. 16), the later references to it (§ 82, vv. 23, 19, 25; § 85, vv. 37, 40). "There was a division among them": as here with "the Pharisees", so with "the multitudes" (§ 82, v. 43), and later with "the Jews" (§ 91, v. 19).
6. The Jews suspect collusion between Jesus and the blind man. Read vv. 18-23. "The Jews had already agreed": and had thus gone farther than in § 82, v. 32.

PERSONAL THOUGHT:

"Who did sin, this man, or his parents, that he should be born blind?" Do I engage myself with speculation about *causes*, to the neglect, in any degree, of practical, beneficent, effective *activities* on behalf of the kingdom of God?

Studies in the Life of Christ

STUDY 17: THE FINAL JOURNEY FROM GALILEE TO JERUSALEM

FIFTH DAY: § 90. HEALING OF THE MAN BORN BLIND (concluded)

1. The Jews found that they could no longer question the *fact*; they seek, therefore, to put a new construction upon it. Again read what the man had said of Jesus in v. 17. Now read, in v. 24, what they would have him say. Study the suggestive answer of the man in v. 25. His answer is forcible, so they return to the fact, v. 26. The man recognizes their insincerity, and becomes bolder, v. 27. They announce their definite choice, vv. 28, 29. Thoughtfully study the sound reasoning of the man in vv. 30-33. They are made desperate by his logic, vv. 33, 34. Here they at once interpret and apply the question of the disciples (cf. v. 2).
2. The fact is indisputable; the investigation but confirms it; what, we may ask, is the moral result? Read vv. 35-38. So the event leads to "the beginning (in Jerusalem) of a new Society distinct from the dominant Judaism."
3. There was, however, another side to the moral result. Read vv. 39-41. With v. 39, read § 87, Lu. v. 21. "Ye say, we *see*": cf. vv. 24, 29—"know".
4. Compare this event at "the feast of the dedication" with that at "a feast of the Jews", by now reading § 44, vv. 1-18. In each instance, what was the main point of their opposition to Jesus? How did Jesus meet this objection (§ 82, vv. 21-24; §§ 45, 46)? For His general statement, read § 46, Mt. v. 12.

PERSONAL THOUGHT:

"One thing I *know*, that whereas I was blind, now I see." Have I any such definite experience in the *spiritual* life? Jesus came "that they which see not (spiritually) may see"—Has He thus come to me?

Studies in the Life of Christ

STUDY 17: THE FINAL JOURNEY FROM GALILEE TO JERUSALEM

SIXTH DAY: § 91. THE GOOD SHEPHERD

1. The Pharisees had asked Jesus, "Are we also blind?" (§ 90, v. 40). He did not answer them directly but implicitly (§ 90, v. 41). He had once before spoken of their blindness (cf. § 69, Mt. vv. 12-14). The most deplorable side of the truth was that they were blind *leaders* or *shepherds*, through whom others "fall into a pit." There is, however, the true "shepherd of the sheep" (§ 91).
2. "This *parable* spake Jesus unto them": (§ 91, v. 6). Without endeavoring to determine the interpretation or application of the parable at *any* point, read carefully vv. 1-6. "The Oriental sheepfolds are commonly walled or palisaded, with one door or gate. Into one of these enclosures several shepherds drive their flocks, leaving them in charge of an under-shepherd or porter, who fastens the door securely inside, and remains with the sheep all night."
3. "They understood not" (v. 6); "Jesus *therefore* said" (v. 7). That *we* may understand "this parable" (vv. 1-5), let us take the interpretation which is now given by Jesus: (1) "I am the door" (vv. 7, 9); (2) "I am the good shepherd" (vv. 11, 14).
(1) "I am the door": Read vv. 7-10. "Door of the sheep": not of the fold, for it concerns *life*. "All that came before me": refers to those who now "*are* thieves and robbers"—the present teachers of Israel. Dwell much upon Jesus' mission as stated in v. 10.
(2) "I am the good shepherd": Read vv. 11-13. Study the vital thought of these verses as in v. 11, second clause. Thoughtfully read vv. 14-16. Dwell much upon these beautiful, figurative statements of the relation of Christ to His disciples. Consider the significant statement in v. 16 (cf. § 50, Mt. v. 11). "I lay down my life for the sheep": for some conception of the significance of that act, read vv. 17, 18.
4. The acts and words of Jesus are always divisive. For the effect of this discourse, read vv. 19-21.

PERSONAL THOUGHT:

"I came that they may have *life*, and may have it abundantly." Has this mission of Christ been fulfilled within me? Have I fulfilled the condition (cf. § 68, v. 53)?

Studies in the Life of Christ

STUDY 17: THE FINAL JOURNEY FROM GALILEE TO JERUSALEM

SEVENTH DAY: § 92. CHRIST AT THE FEAST OF DEDICATION

1. The Feast of Dedication took place toward the end of December. Read the historical statement in vv. 22, 23, referring especially to footnote ¹⁰. Now study vv. 24, 25. "I told you": in what ways had Jesus told them? What would have resulted had He told them "plainly" (cf. §138, Mk. vv. 61-64)?
2. But it is not because the Jews lack witness; power of *apprehension* is wanting. He had said "mine own know me" (§ 91, v. 14); He returns to that thought. Read vv. 26-30. Thoughtfully dwell upon the magnitude of Christ's gift to His disciples as expressed in v. 28 (cf. § 91, v. 10, last clause). Consider that most significant and pregnant statement of v. 30.
3. The Jews are opposed to the claim of v. 30. Read vv. 31-39. With v. 33, compare § 44, vv. 17, 18. "In your law": Psalm 82:6. Make a special, thoughtful study of Jesus' answer to the charge of blasphemy (vv. 34-36). What is the position here taken by Jesus? But there is other witness than this scriptural truth; Jesus returns again to it; properly apprehended it will lead to the same belief—"I in the Father" (vv. 37, 38). But all is of no avail (v. 39).
4. Study the historical note with which § 92 closes—vv. 40-42.

PERSONAL THOUGHT

"Ye *believe* not, because ye are not of my sheep . . . they *follow*". Have I that ceaseless following of Christ, that unswerving obedience to Him through which certain knowledge and consequent firm belief comes?

Studies in the Life of Christ

STUDY 18: THE MINISTRY OF JESUS BEYOND JORDAN

FIRST DAY: § 93. DISCOURSE ON PRAYER

§ 94. WOES AGAINST THE PHARISEES, UTTERED AT A
PHARISEE'S TABLE

1. "They sought again to take him" at Jerusalem (§ 92, v. 39). This determined His removal "away again beyond Jordan" (§ 92, v. 40). In this Study we follow Him in that ministry in Perea. Again read John's general statement of that sojourn, in § 92, vv. 40-42.
2. They had gone to "the place where *John* was." Hence, perhaps, the request, of which read in § 93, v. 1—"even as *John*." "He was praying": consider this additional revelation of the prayer-life of Jesus.
3. The Disciples' Prayer: Read § 93, vv. 2-4. Compare this closely with that given in the Sermon on the Mount. Thoughtfully consider the meaning of each separate request in the prayer. How many for self? for the cause of God? Which have priority?
4. This request from the disciple leads Jesus to teach not only the *objects* (vv. 2-4), but also some phases of the *spirit* of prayer. Read § 93, vv. 5-10. What truth about prayer does Jesus reveal by this parable (vv. 5-8), and its application (vv. 9, 10)?
5. If "importunity" availeth with "a friend," how much more with "a father". Read § 93, vv. 11-13. Dwell thoughtfully upon the specific gift which the "heavenly Father" gives.
6. Jesus has, to the present, generally met Pharisaic accusations with a reply simply to the point at issue. Their opposition grows more intense (§ 82, vv. 1, 25, 30, 32, 52; § 92, vv. 31, 39). His denunciations now become more general and

Studies in the Life of Christ

STUDY 18: THE MINISTRY OF JESUS BEYOND JORDAN

FIRST DAY: § 93. DISCOURSE ON PRAYER

§ 94. WOES AGAINST THE PHARISEES, UTTERED AT A
PHARISEE'S TABLE

severe (§ 94). For the historical situation read § 94, vv. 37, 38 (cf. § 53, v. 36; § 69, Mk. vv. 3, 4). For Jesus' reply, read vv. 39-41 (cf. § 69, Mk. vv. 14, 15).

7. From the woes of Jesus in § 94, vv. 42-44, gather information concerning the Pharisaic practices and spirit.
8. Make a study of the lawyers or scribes of Jesus' day by thoughtfully reading § 94, vv. 45-52.
9. Study the effect of these strong, denunciatory words of Jesus, as given in § 94, vv. 53, 54. "These verses describe a scene of violence, perhaps unique in the life of Jesus."

PERSONAL THOUGHTS:

1. "Forgive us our sins; for we ourselves also forgive." Would I have *full* forgiveness from God if forgiven *as* I have forgiven all others (cf. § 81, Mt. v. 35)?
2. "Ask . . . *seek* . . . KNOCK." Have I that "*importunity*" in prayer which Jesus commends?
3. "The Holy Spirit to them that *ask* him." Have I sought this supreme gift?

Studies in the Life of Christ

STUDY 18: THE MINISTRY OF JESUS BEYOND JORDAN

SECOND DAY: § 95. WARNING AGAINST THE SPIRIT OF PHARISAISM (continued)

1. In Perea as in Galilee, it is successively "the scribes and the Pharisees," "the multitude," "his disciples." He had just dealt with "the scribes and the Pharisees" (§ 94). Now read § 95, v. 1. "The scribes and the Pharisees" "press upon him vehemently;" "the multitude" is wavering; in "his disciples" is all hope for the future. Hence His words of warning and encouragement to them.
2. Jesus unto His disciples: (1) Be boldly sincere,—read vv. 1-3. (2) This bold sincerity may lead into danger (cf. § 94, v. 49); their success is certain (vv. 1-3); but what of their personal future?—read vv. 4-7. Bold and sincere confession may lead even to death, but it has its magnificent recompense,—read vv. 8, 9. There is a worse sin than denying Christ before men,—read v. 10—that of the Pharisees. That Spirit blasphemed by the disciples' adversaries will be their source of wisdom and power,—read vv. 11, 12.
3. Jesus' discourse to His disciples is interrupted,—read vv. 13, 14. But He takes advantage of the providential circumstance to speak to "the multitude" on a theme suggested by the request,—read v. 15. Study the beautiful and impressive parable,—vv. 16-20; and its application,—v. 21.
4. Not only for "the multitude" but for "his disciples" also, this incident, evidencing *covetousness*, suggests deep truths. Of these, Jesus now speaks. Read vv. 22-31. Determine upon an *exact* statement of what Jesus here teaches.
5. Jesus has taught that there is but one thing to earnestly seek. May that be certainly had?—read v. 32. Consider the tenderness of Jesus in "little flock" (v. 32), "my friends" (v. 4). What, however, is the law when riches are already possessed?—read vv. 33, 34.

PERSONAL THOUGHTS:

1. "Seek ye his kingdom." Is this the one, supreme purpose and passion of my life? Does it so possess me as to exclude "*all* covetousness"?
2. "Be not *anxious*." Is my life wholly free from all forms of anxious thought? Have I fulfilled God's conditions for such quiet confidence?

Studies in the Life of Christ

STUDY 18: THE MINISTRY OF JESUS BEYOND JORDAN

THIRD DAY: § 95. WARNING AGAINST THE SPIRIT OF PHARISAISM (concluded)

1. Jesus had made references to His approaching death and resurrection both in Galilee (§§ 76, 77, 79), and in Jerusalem (§ 82, vv. 33, 34; § 84, v. 21; § 91, vv. 11, 15, 17, 18). He had not taught as yet concerning His return. In the presence of the violent opposition, which is now becoming more and more intense (cf. § 94, vv. 53, 54), He is moved to speak to His disciples of a future which calls for a constant present attitude. Read vv. 35-40. Find the central truth of the paragraph in v. 40, and thoughtfully consider it. What can be determined from this paragraph as to the *time* of Jesus' return?
2. The magnificence of the promise (v. 37) seems to have impressed Peter, for read v. 41. Was it for the Twelve, or for the disciples? Jesus answers indirectly by a question and another parable. Read vv. 42-48. What are the truths taught here by Jesus?
3. The bitter and relentless opposition of "the scribes and the Pharisees" (§ 94), the restless spirit of "the multitude," awakened deep emotions in the spirit of Jesus. He gives expression to His consciousness of that for which He has come. Read vv. 49-53. "Two humanities will henceforth be in conflict within the bosom of every nation, under every roof: this thought profoundly moves the heart of the Prince of peace." "I have a baptism to be baptized with; and how am I straitened till it be accomplished" (cf. § 114, Mk. v. 38): a revelation of the inmost feelings of Jesus, of which there is a later indication in § 129, v. 27, and which is expressed in all its intensity in Gethsemane.
4. The vision of the future which Jesus has just given has a basis in present fact. What of the preaching of John? What of the works and words of Jesus? Do not these point to a new time? Read vv. 54-56. Reconciliation is wisely made with a wronged fellowman before judgment is reached,—read vv. 57-59. Why not act thus with relation to God?

PERSONAL THOUGHT:

"That servant which *knew* his lord's will, and made *not* ready, nor did according to *his* will." Am I certain that *I* am *not* included within this description?

Studies in the Life of Christ

STUDY 18: THE MINISTRY OF JESUS BEYOND JORDAN

FOURTH DAY: § 96. THE GALILEANS SLAIN BY PILATE

§ 97. THE WOMAN HEALED ON A SABBATH

1. It was a common Jewish supposition that individual misfortune could only be the consequence of individual crime (cf. § 90, vv. 1, 2). Read § 96, vv. 1-3. The crime probably occurred at some Passover outbreak. At one Passover "during the sacrifices" 3,000 Jews had been massacred "like victims" and "the Temple courts filled with dead bodies." In § 95, vv. 54-59 Jesus had taught the *urgency* of conversion; here He teaches the *necessity* for it.
2. To enforce the truth, He uses another historic event. Read vv. 4, 5. "Siloam": cf. § 90, vv. 6, 7. It is conjectured that the death of these workmen was connected with the notion of punishment because they were engaged in building the aqueduct to the Pool of Siloam, for the construction of which Pilate had seized some of the sacred treasure of the Temple.
3. The truths taught by these incidents Jesus now enforces by a parable. Read vv. 6-9. It is another statement of vv. 3, 5.
4. As often in Galilee in the past, so now in Perea, 'he entered, as his custom was, into the synagogue on the sabbath day.' Read § 97, vv. 10-17. Recall similar conflicts both in Galilee (§ 46) and at Jerusalem (§§ 44, 90), and consider the differences, (1) in the contents of Jesus' reply to the charges, (2) in the position taken (a) by the religious leaders, (b) by the people. "In all the spirit was the same. Although the differences between them may seem slight, they are characteristic, and mark, as if they pointed with the finger, the locality and circumstances in which each took place."
5. This marvelous deed of Jesus, which so affects the multitude, leads Him to describe the *power* of the kingdom of God. Read vv. 18-21. "The kingdom of God has two kinds of power: the power of *extension*, by which it gradually embraces all nations (vv. 18, 19); the power of *transformation*, by which it gradually regenerates the whole of human life" (vv. 20, 21).

PERSONAL THOUGHT:

"He came seeking fruit thereon, and found none." Have I brought forth *fruits* worthy of repentance? Have I so sought the kingdom of God that it has truly proven a power for *transformation* within me? a power in *extension* to others through *me*?

Studies in the Life of Christ

STUDY 18: THE MINISTRY OF JESUS BEYOND JORDAN

FIFTH DAY: § 98. THE QUESTION WHETHER FEW ARE SAVED

§ 99. REPLY TO THE WARNING AGAINST HEROD

1. Study in § 86, Lu. v. 51, the supreme purpose of Jesus in His final departure from Galilee. He had made a brief visit to Jerusalem (§§ 90-92), only to pass away again for a time of ministry in Perea. But His final purpose remains unchanged, for read § 98, v. 22.
2. The disciples had asked Jesus a *speculative* question (§ 90, v. 2) to which He had returned a *practical* answer (§ 90, v. 3). Again there comes a speculative questioner,—read § 98, v. 23. Now thoughtfully study the answer of Jesus in v. 24—practical, direct, personal (cf. § 49, Mt. 7:13, 14). The emphasis is on “the *narrow* door”; the “many” are not “able” because of the other doors.
3. Of some of the other doors Jesus now speaks: (1) External religious advantages,—read vv. 25-27. The judgment is based on the reality—“all ye workers of iniquity.” (2) Religious descent,—read v. 28. Again, the judgment is based on the reality—“If ye were Abraham’s children, ye would do the works of Abraham (§ 85, v. 39). (3) Salvation as Jews,—read vv. 29, 30. “First which shall be last”—Jews. “Last which shall be first”—Gentiles. It is all a question of “the *narrow* door,” not the magnificent, *national* gateway of a glorious, expected Messiah.
4. Study v. 29, with § 50, Mt. v. 11, for Jesus’ prophetic vision of the future of the Kingdom of God.
5. Herod had beheaded John the Baptist, but it was at the instigation of his wife. He had wished to *see* Jesus (§ 65), but not necessarily to harm him. Perea was his territory; the Pharisees wished Jesus in Judea; they may have intrigued with Herod. In § 99 read vv. 31, 32. Yet the Pharisees have the assurance that their ends will be accomplished, for read v. 33. Study the spirit of Jesus in v. 34. From v. 35 learn the state to which the Jews have come (cf. Psalm 118:26). The coming, tragic event at Jerusalem now casts its shadow over all.

PERSONAL THOUGHTS:

“Strive to enter in by the *narrow* door”. Have I *so* entered? What is that door? Jesus’ answer: § 49, Mt. 7: 13, 14 with 21. Have I *so* entered?

Studies in the Life of Christ

STUDY 18: THE MINISTRY OF JESUS BEYOND JORDAN

SIXTH DAY: § 100. DISCOURSE AT A CHIEF PHARISEE'S TABLE

1. Though the Pharisees were the deadly enemies of Jesus, He had been invited at times to take meals with them (§ 53, v. 36; § 94, v. 37). These invitations were mere plots, or, at best, occasions for severe criticism. Their purpose is even more evident in an occasion of which we are now told. Read § 100, v. 1. The host was a leader in his sect. Their trap is revealed by v. 2. In the presence of this man, Jesus recognizes their question; read His answer in v. 3. Study Jesus' answer to His own question as given in vv. 4-6. Study the attitude of the scribes and Pharisees (vv. 4, 6)—yet they were the great religious authorities of Judaism.
2. The guests now seat themselves at the table. Study the scene,—v. 7; then, the beautiful parable,—vv. 8-10. Dwell thoughtfully upon the great moral truth taught by the parable,—v. 11.
3. "The company is seated. Jesus, observing that the guests in general belonged to the upper classes of society, addresses to His host a lesson." Read vv. 12-14. What is the lesson which Jesus here teaches?
4. Jesus had made reference to the recompense which comes to the truly charitable "in the resurrection of the just." It awakens reflections in one of the guests,—read v. 15. All Jews held it to be almost inconceivable that any circumcised son of Abraham should be excluded. In vv. 16-24, study the parable by which Jesus reveals the truth with reference to the place of Jew and Gentile in the Kingdom of God.

PERSONAL THOUGHTS:

"Every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted." Is my life characterized by the sincere humility which Jesus commends? Do I seek recognition, and position, and power?

Studies in the Life of Christ

STUDY 18: THE MINISTRY OF JESUS BEYOND JORDAN

SEVENTH DAY: § 101. DISCOURSE ON COUNTING THE COST

1. As Jesus "went on his way," "journeying on unto Jerusalem" he was followed by "great multitudes" (first clause of § 101, v. 25). He recognizes that this is the result of a misunderstanding. The Gospel, rightly apprehended, will not be the concern of the multitude. He speaks now, that this false situation may be revealed.
2. For Jesus' first statement of the real requirement for true discipleship read vv. 25, 26. He had taught this stern but fundamental truth to the Twelve as they entered upon their first mission (cf. § 64, Mt. 10:37).
3. Jesus expresses His central revelations in varied form. Study the condition of discipleship as otherwise stated,—v. 27. So He had previously taught the Twelve (§ 64, Mt. 10:38). It was the same law that governed His own life (§ 76).
4. In two beautiful parables He graciously advises that these of the enthusiastic multitude should calmly "count the cost." Study the first parable,—vv. 28-30. But He would emphasize the advice, for read vv. 31, 32. "Jesus drew these precepts from His own experience. He had made His reckoning in the wilderness with the prince of this world, and with life, before beginning His work publicly."
5. Do these parables suggest that we ask once again, what is the cost? For Jesus' answer, thoughtfully read v. 33.
6. A reserved attitude toward the gospel is a less critical position than an open profession followed by declension. Study Jesus' statement of this truth in vv. 34, 35.

PERSONAL THOUGHT:

"So therefore whosoever he be of you that renounceth not *all* that he hath, he *cannot* be my disciple." Judged closely by this standard given by Jesus the Christ am I one of His disciples?

Studies in the Life of Christ

STUDY 19: INTO JUDEA AGAIN AND THE WITHDRAWAL TO EPHRAIM

FIRST DAY: § 102. THREE PARABLES OF GRACE (continued)

1. Jesus had “stedfastly set his face to go to Jerusalem” (§ 86, Lu. v. 51). He made a brief visit (§§ 90-92), and then “went away again beyond Jordan” (§ 92, v. 40). But His purpose remained unchanged, for “the days were well-nigh come that he should be received up.” So, in Perea, “he went on his way through cities and villages, teaching, and journeying on unto Jerusalem” (§ 98, v. 22). Presently He will go “into Judea again” for a brief visit (§ 105, v. 7). In the meantime, we follow Him in the continuation of His ministry “beyond Jordan” (§§ 102-104).
2. For one of the serious charges brought against Jesus by the religious leaders early in His Galilean ministry, study again § 42, Mk. vv. 15, 16. The Pharisees considered that even the *touch* of such as these was unclean (cf. § 53, v. 39). But Jesus had different standards of purity. These find expression even now in Perea. Read § 102, vv. 1, 2. “The most desolate and broken soul cannot desire any better account of the Saviour’s work.” Thoughtfully dwell upon the conditions which these verses reveal.
3. That the three parables by which Jesus makes answer to this charge may be rightly understood and fully appreciated, have constantly in mind the occasion of them (vv. 1, 2). Now read the first parable, in vv. 3-7. Dwell with special thought upon v. 7. “Righteous persons”: such as “the Pharisees and the scribes” *supposed* themselves (cf. § 109, v. 9). With this verse (v. 7), study § 42: Mk. v. 17; Mt. vv. 12, 13. Jesus uses the description with a grave and holy irony.
4. Jesus had revealed a great truth concerning the relation of God to men by the parable just spoken. It must have come as a new and strange message to His hearers. He will, therefore, repeat the truth in a new form. Read vv. 8-10.

PERSONAL THOUGHT:

Which is the deeper, my dislike for personal contact with gross sinners, or my hatred of the least taint of sin in my own life?

Studies in the Life of Christ

STUDY 19: INTO JUDEA AGAIN AND THE WITHDRAWAL TO EPHRAIM

SECOND DAY: § 102. THREE PARABLES OF GRACE (concluded)

1. Jesus had answered the charge of "the Pharisees and the scribes" in two beautiful and forceful parables. "But those two images, borrowed from the animal and inanimate world, remain too far beneath their object. They do not furnish Jesus with the means of displaying the full riches of feeling which filled the heart of God toward the sinner, nor of unveiling the sinner's inner history in the drama of conversion." For that, he needed an image borrowed from the sphere of human life.
2. "A certain man had two sons": concerning the younger (vv. 11-24); concerning the elder (vv. 25-32.)
Of the younger son:—(1) Sin: read vv. 11-13. (2) Misery: read vv. 14-16—

"On that hard Roman world, disgust
And secret loathing fell;
Deep weariness and sated lust
Made human life a hell."

- (3) Penitence: read vv. 17-20a. (4) Pardon: read vv. 20b-24.
Of the elder son:—(1) With the servant: read vv. 25-28a.
(2) With his father: read vv. 28b-32.
3. "A certain man had two sons": (1) the younger—"all the publicans and sinners were *drawing near* unto him"; (2) the elder—"the Pharisees and the scribes *murmured*." Thus Jesus returns, by the latter part of the third parable, to the historical situation (vv. 1, 2). "Here Jesus stops; He does not say what part the elder son took. It lay with the Pharisees themselves, by the conduct which they would adopt, to decide this question and finish the narrative."
 4. What are the principal truths concerning the relation of God to men taught by Jesus in these three parables?

PERSONAL THOUGHTS:

"I have sinned . . . make me as one of thy hired servants."
Does that express the spirit in which I approach God? Do I manifest that spirit by the *completeness* of my service of Him? Is my service so *undivided* that it has brought me out of the spirit of servitude into the fellowship of sonship?

Studies in the Life of Christ

STUDY 19: INTO JUDEA AGAIN AND THE WITHDRAWAL TO EPHRAIM

THIRD DAY: § 103. TWO PARABLES OF WARNING (continued)

1. The publicans of Palestine were wealthy as a class, for they had almost unlimited opportunities for extortion (cf. § 18, Lu. vv. 12, 13). Matthew was one of them (cf. § 42, Lu. v. 29—"a *great* feast"). Probably many others had but lately become the permanent followers of Jesus (cf. § 102, vv. 1, 2). Their attachment to Jesus had given the occasion for the parables just addressed to "the Pharisees and the scribes" (§ 102). What now will Jesus' message be to these wealthy disciples concerning the disposition of their accumulated riches? He speaks again in parables (§ 103).
2. Thoughtfully read § 103, vv. 1-9. "His lord commended the unrighteous steward because he had done wisely": that is, the landlord felt compelled to admire, as clever, the knavish trick by which the steward had gained his ends. There was no *moral* commendation. "The mammon of unrighteousness": that is, wealth, for its abuse is more common than its right use (cf. 1 Tim. 6:10).
3. For an understanding of Jesus' application of the parable, thoughtfully study v. 9, and with it carefully consider § 49, Mt. 6:19-21; § 95, v. 21 and vv. 33, 34; § 131, Mt. 25:34-40; 1 Tim. 6:17-19.
4. The use made of wealth has moral values in itself, but it is primarily significant because of the *principle* of life which it exhibits. It is determinative of other gifts from God,—read vv. 10-12. It is an expression of the *principle* which governs the life,—read v. 13—the principle of an undivided service of God.

PERSONAL THOUGHTS:

1. "No servant can serve two *masters*." Am I attempting to do this? Do I love money? Does Jesus Christ have the absolute *mastership* in my life?
2. "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" Do I seek and expect *spiritual* gifts from God for my life and my work, while I am selfish in the acquirement and disposal of my *material* possessions?

Studies in the Life of Christ

STUDY 19: INTO JUDEA AGAIN AND THE WITHDRAWAL TO EPHRAIM

FOURTH DAY: § 103. TWO PARABLES OF WARNING (concluded)

1. The three parables of grace (§ 102) had been spoken to the Pharisees and the scribes, but were heard by the disciples also; the parable of warning (§ 103) had been spoken to the disciples, but in the presence of Jesus' enemies. To the disciples, the truth about riches would come as a helpful, though perhaps trying, demand. But what of the other hearers? Read § 103, vv. 14, 15. "Lovers of money": cf. § 127, Mk. v. 40. "Scoffed": that one in His poverty should speak authoritatively on riches! But God has a different standard (v. 15).
2. The Pharisees were irritated by the spiritual sense in which Jesus understood the law. Thoughtfully read v. 16. To the religious aristocracy which they had succeeded in founding there follows a kingdom of God equally open to all (cf. § 102, v. 2). Read v. 17. Yet it is not the law but the Pharisaic system which is to fall. Read v. 18. Any modification will be in the direction of greater severity.
3. Jesus now returns to that pronounced sin of the Pharisees ("lovers of money") which had led them to *scoff* at His teaching about riches. In a parable, He reveals some truths concerning the outcome of this spirit of covetousness. Make a thoughtful study of the parable, as given in vv. 19-31. "Every social contrast between the more and the less, either in respect of fortune or strength, or acquirement, or even piety, is permitted and willed by God only with a view to its being neutralized by man's agency. This is a task assigned from on high."
4. Determine *carefully* the truths taught by Jesus through the parable of the rich man and Lazarus.

PERSONAL THOUGHTS:

"The Pharisees, who were lovers of money." Is my life *wholly free* from that selfish love of money which Jesus here condemns? Do I follow the law Jesus gives for the use of all my possessions?

Studies in the Life of Christ

STUDY 19: INTO JUDEA AGAIN AND THE WITHDRAWAL TO EPHRAIM

FIFTH DAY: § 104. CONCERNING FORGIVENESS AND FAITH

1. The Pharisees and the scribes had taken exception to the drawing near of the publicans and sinners to Jesus (§ 102, vv. 1, 2). To their mind, it proved Jesus to be no prophet (cf. § 53, v. 39). Their own spirit toward all such was one of repulsion. By their criticisms they would prevent this freedom of access of "these little ones" to Jesus. Jesus has a message concerning such a spirit, whether in Pharisee or elsewhere. Read § 104, vv. 1, 2.
2. The arrogant, harsh, repellent and unforgiving spirit was a Pharisaic characteristic. The disciples also, as learners from such leaders, must have possessed that spirit in some degree (cf. § 81, Mt. v. 21). It would be a fruitful "occasion of stumbling." Jesus speaks of it. Read vv. 3, 4.
3. To fulfil such moral requirements as these, demands a power above that naturally possessed by man. Read vv. 5, 6. "The only real power in the universe is the divine will. The human will, which has discovered the secret of blending with this force of forces, is raised, in virtue of this union, to omnipotence; and from the time it becomes conscious of this privilege, it acts without obstruction, even in the domain of nature, if the kingdom of God so requires."
4. Yet the possession and use of such power, in obeying the commands of God for the individual life, may engender a spirit against which warning is given. Read vv. 7-10.

PERSONAL THOUGHTS:

1. Am I willing to give up *everything* in my life which, in any degree, *may* cause another person to stumble?
2. Have I obeyed Jesus with reference to the *full* and *constant* forgiveness of those who have wronged me?
3. Does my life *now* possess and express *all* the power that God is willing to grant to faith?
4. Am I wholly free from all traces of pride in my Christian activities?

Studies in the Life of Christ

STUDY 19: INTO JUDEA AGAIN AND THE WITHDRAWAL TO EPHRAIM

SIXTH DAY: § 105. THE RAISING OF LAZARUS (continued)

1. As Jesus journeyed toward Jerusalem for "the feast of the dedication" (§§ 90-92), He was received into a house at Bethany (§ 89). Perhaps He had been with the family on previous visits to Jerusalem. In any case, they were well known to Him (cf. § 105, v. 5). Jesus is still in Perea. He can be reached from Bethany only by sending to Him. Urgent need prompts such a call. Read § 105, vv. 1-6. "That Mary which anointed": cf. § 118, Mt., Mk., Jo. "He abode . . . where he was": for Lazarus had died a little while after the departure of the messenger (cf. vv. 17, 39). Perhaps, also, Jesus had unfinished work in Perea. And His "time" was always determined by the Father.
2. Thoughtfully read vv. 7-16. "But now seeking to stone thee": on what occasion? and for what cause? Be helped to an understanding of vv. 9, 10, by a study of § 25, v. 4; § 82, vv. 6, 8; § 90, v. 4; § 99, vv. 32, 33. There is a definite task assigned to Jesus by the Father, and an appointed measure of working time given; while the time lasts the task can be done, even though it leads "into Judea again." What characteristics of Thomas are here shown?
3. Thoughtfully read vv. 17-27. "Four days": one had passed in sending to Jesus; two "in the place where he was"; the fourth in the journey to Bethany. Compare the characteristics of Martha and Mary here, with those shown in § 89. Thoughtfully study and consider again the words between Martha and Jesus, -vv. 21-27. Dwell especially in prayerful thought upon vv. 25, 26.
4. Thoughtfully read vv. 28-35. As yet there are no signs of opposition from the Jews. But "Bethany was nigh unto Jerusalem" (v. 18), from whence had come many of the mourners. They recognize Jesus and question, -read vv. 36, 37. They made reference to Jesus' latest miracle at Jerusalem (§ 90) for which He was compelled to leave Judea (§ 92).

PERSONAL THOUGHTS:

"Let us also go, that we may die with him." Is my loyalty to Christ so supreme over every interest of self that I would be willing to die for Him? Is my testimony to this willingness expressed in a *present* life of *obedience* to Him?

Studies in the Life of Christ

STUDY 19: INTO JUDEA AGAIN AND THE WITHDRAWAL TO EPHRAIM

SEVENTH DAY: § 105. THE RAISING OF LAZARUS (concluded)

§ 106. THE WITHDRAWAL TO EPHRAIM

1. "The Jews" had questioned why Jesus had not prevented the death of Lazarus. Their question was based on the knowledge of a former work. Jesus has now a greater work. Thoughtfully read § 105, vv. 38-44. Give study and consideration to Jesus' teaching concerning the power of faith as revealed in v. 40.
2. Study the prayer-life of Jesus from vv. 41, 42. He had prayed and received the assurance of the answer before the words of v. 4. The present was an occasion not for prayer but for thanksgiving. Consider the faith involved in giving thanks for a work not yet seen. "This passage may help to an understanding of the true nature of prayer in the case of Jesus, as being the conscious realization of the divine will, and not a petition for that which is contingent. In the case of men prayer approximates to this more and more. It is not the setting up of the will of self, but the apprehension and taking to self of the divine will."
3. Study the effect of the miracle upon "the Jews" who were at Bethany, -vv. 45, 46. Thus the knowledge of Jesus' work comes to the religious leaders, the enemies of Jesus.
4. Study the more remote effect of the resurrection of Lazarus, as given in § 106, vv. 47-53. This "council" was a meeting of the Great Sanhedrin, the highest council of the Jews. The hierarchical Sadducean party now join with the Pharisees. The position taken in v. 48 was reasonable if Jesus had been other than He was, for cf. § 66, Jo. vv. 14, 15. Study the policy of the unscrupulous Sadducee, Caiaphas, as contrasted with the irresolution of the others in council, -vv. 49, 50. "By a mysterious irony he interpreted the results of the death of Christ truly, though in a way directly opposite to that which he apprehended," -vv. 51, 52.
5. Study the decision of the Sanhedrin, -v. 53; and the action taken by Jesus, -v. 54. "Ephraim": northeast of Jerusalem.

PERSONAL THOUGHT:

"Father, I thank thee that thou *heardest* me." Do I so prepare in advance for the work God gives me that in the presence of it my words are of thanksgiving rather than of prayer?

Studies in the Life of Christ

STUDY 20: THE FINAL JOURNEY TOWARD JERUSALEM

FIRST DAY: § 107. THE TEN LEPERS

1. Trace the growth of the hostility to Jesus at Jerusalem as marked by John in § 44, vv. 16-18; (§ 82, v. 1); § 82, vv. 32, 45-52; § 85, v. 59; § 90, v. 22; § 92, v. 39. That opposition now took the form of a settled plan, for read § 106, v. 53. Hence the movement of Jesus as recorded in § 106, v. 54. The Passover of the Jews was now at hand. From Ephraim (see map) Jesus could either join the pilgrims from Galilee who went directly to Jerusalem through Samaria, or go from that region northward through Samaria into the southern or southeastern part of Galilee and thus meet the pilgrims going from Galilee through Perea to Jerusalem. For a knowledge of the course chosen, read § 107, v. 11. From this point, Jesus makes His final journey to Jerusalem.
2. Read § 107, vv. 12, 13. "Which stood afar off": as required by the Law, cf. Levit. 13:45, 46. It was usual for lepers to stand begging for *money* from those who passed them; study the request they make of Jesus (v. 13). Read v. 14. They could not be pronounced legally clean by any but the priests, for see Levit. 14:1-3. Read vv. 15, 16. "He was a Samaritan": the disease common to all of them had obliterated religious distinctions (cf. § 32, v. 9; § 86, vv. 52, 53). Read vv. 17, 18. Compare § 88. In what ways did this incident foreshadow the future? Read v. 19. "The faith of which Jesus speaks is not merely that which brought him at the first, but more still that which has brought him back. By this return he has sealed forever the previous transitory connection which his cure had formed between Jesus and him; he recognizes His word as the instrument of the miracle; he unites himself closely to the *entire person* of Him whose power only he had sought at the first. And thereby his physical cure is transformed into a moral cure, into salvation."

PERSONAL THOUGHT:

"He said unto them, Go . . . *as they went*, they were cleansed." Is my faith of that acceptable kind which *obeys* Jesus and confidently leaves all results with Him? Or do I look for a result to precede obedience? or to be granted to disobedience?

Studies in the Life of Christ

STUDY 20: THE FINAL JOURNEY TOWARD JERUSALEM

SECOND DAY: § 108. THE COMING OF THE KINGDOM (continued)

1. The Pharisees expected that the Messianic kingdom would come in a visible form, with great external and attesting signs. Jesus had announced that "the kingdom of God is at hand" (§ 18, Mt. vv. 1, 2; § 34, Mk. 1:14, 15; § 64, Mt. 10:7; § 87, Lu. v. 9); His face is again turned toward Jerusalem. Does this mean that the period of preparation is over, and that the new Kingdom is soon to begin? Such thoughts may have occurred to the Pharisees. Read § 108, vv. 20, 21. The Pharisees had expected a popular insurrection, and the setting up of an independent Jewish kingdom. Determine what Jesus here teaches as to the *nature* of the Kingdom of God.
2. To the Pharisees Jesus had given a wholly new conception of the Kingdom of God (vv. 20, 21). Yet there was a sense in which that Kingdom would come "with observation." But the Pharisees could not understand that revelation which Jesus would make, so He turns to His disciples. Thoughtfully read vv. 22-25. Dwell upon these verses, and determine from them *when* and *how* Jesus will reappear on the earth.
3. "In the day that the Son of man is revealed." What will be the state of the world at that time? Read vv. 26-30. "It is an epoch like those which have preceded all the great catastrophes of history. The business of earthly life is carried through with regularity, but religious feeling gradually disappears from the heart of men who have become secularized."
4. "In the day that the Son of man is revealed." What will determine the destiny of each at that time? Read vv. 31-33. What disposition of mind characterizes the accepted ones? Find the answer in a study of Lot's wife, Gen. 19:26—"looked back;" or, as more plainly stated in the general law, v. 33.
5. A division on such a basis will mean sharp separations. Read vv. 34-37. In v. 24, Jesus had already answered the question of v. 37. Avenging forces are found wherever the life of a man or of a nation has fallen into dissolution or decay.

PERSONAL THOUGHTS:

"Whosoever shall seek to gain his life shall lose it: but whosoever shall lose his life shall preserve it." Do I seek to gain *my* life? Do I follow the interests of *self*? Do I choose the ways which please *self*? Do I seek to hold *any* part of my life which God has asked of me for the purposes of His kingdom?

Studies in the Life of Christ

STUDY 20: THE FINAL JOURNEY TOWARD JERUSALEM

THIRD DAY: § 108. THE COMING OF THE KINGDOM (concluded)

§ 109. THE PHARISEE AND THE PUBLICAN

1. Jesus had told His disciples of the state in which the world will be found "in the day that the Son of man is revealed" (§ 108, vv. 26-30). In the meantime, and in the midst of such conditions as these, how can faith be preserved? From whence can the power come? In what way may the power be received? Read the answer of Jesus in § 108, Lu. 18:1-8. The word "avenge" is a little too strong; accept footnote ⁵. Jesus marks, in the second sentence of v. 8, the relation of the parable to the preceding parts of the discourse. His question is answered affirmatively, in the degree in which the truth in the parable is heeded.
2. What truths does Jesus teach about prayer through this parable? With this parable, study again § 93, vv. 5-13. What important teaching concerning prayer is common to both parables?
3. Recall what has been learned concerning the leading characteristics of the Pharisees. For what things did Jesus specially condemn them? What was the work of a publican? What was their most prominent sin (§ 18, Lu. vv. 12, 13)? What was the social standing of the publican? What relation had the Pharisees assumed toward Jesus? How did the publicans regard Jesus?
4. Having thus recalled some of the social and religious conditions of the times of Jesus, thoughtfully read all of § 109. For some comments upon the claims in v. 12, read the words of Jesus in § 94, vv. 42-44.
5. What truths does Jesus teach by this parable?

PERSONAL THOUGHTS:

1. "They ought always to pray, and not to faint." Is my prayer-life characterized by that urgency, intensity and importunity which Jesus reveals as the power through which God may be moved to a speedy and full answer?
2. "Every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted." Have I that true, unfeigned and constant humility of spirit which is begotten by a willing and full recognition and confession of my unworthiness before God?

Studies in the Life of Christ

STUDY 20: THE FINAL JOURNEY TOWARD JERUSALEM

FOURTH DAY: § 110. CONCERNING DIVORCE

1. Matthew and Mark give no record of the greater part of Jesus' ministry in Perea. Having told of His final departure from Galilee (§ 86), they do not take up the history again till a period in His final journey to Jerusalem (§ 110). After that, their records are again parallel with that of Luke (§ 111). Luke is the historian of the Perea ministry.
2. In § 110, read Mk. v. 2; Mt. v. 3. The question asked was one much in dispute among the Jewish rabbis. The Pharisees would lead Jesus to ally Himself with one or the other party. The additional words of Matthew, "for every cause," contain the point of the question. Study carefully the reply of Jesus in Mk. vv. 3-9; Mt. vv. 4-8. The law of Moses is given in Deut. 24:1. Jesus quotes also from Genesis 1:27; 2:24.
3. What was the thought of Jesus concerning the law given by Moses with reference to divorce? Upon what fundamental principle does Jesus base His law for this relationship? Precisely what is the word of Jesus concerning divorce?
4. In this matter, does Jesus merely point to that which is natural and commendable, or is His word a commandment, the violation of which is sin? For an answer, read Mk. vv. 10-12.
5. "What therefore God hath joined together, let not man put asunder." Is there any exception to this law? Read Mt. v. 9. Mark does not mention the exception; separation was, of course, always regarded as justified in such a case. But as Jesus has taught, not "for every cause" (Mt. v. 3).
6. Even the disciples shared largely the popular views and feelings concerning marriage and divorce. They are now "in the house" (Mk. v. 10). They continue the subject with Jesus. Read Mt. v. 10. Marriage *as an indissoluble union* was to be avoided, they thought. Read Mt. v. 11. "This saying": refers not to the saying of Jesus, but to "it is not expedient to marry." Read Mt. v. 12. Thoughtfully determine the law of Jesus concerning the expediency of marriage in relation to the interests of the kingdom of God.

PERSONAL THOUGHT:

"For the kingdom of heaven's sake." Do I accept that as the basis and the only basis for my every decision and act with reference to the closest of all human relationships?

Studies in the Life of Christ

STUDY 20: THE FINAL JOURNEY TOWARD JERUSALEM

FIFTH DAY: § 111. CHRIST BLESSING LITTLE CHILDREN

1. Jesus was slowly moving southward through Perea. Perhaps He had now again reached that region of Perea in which He had spent much of His former ministry beyond Jordan (Study 18). The people among whom He had worked in this district recognize that the visit is temporary, and that His departure from this scene of labor is near. It was a custom for Jewish mothers to seek a blessing for their children at the hands of their eminent rabbis. Jesus would not be with them much longer.
2. In § 111, read Mk. v. 13; Lu. v. 15; Mt. v. 13. How may we account for the attitude of the disciples toward these parents?
3. Read Mt. v. 14; Lu. v. 16; Mk. v. 14. Learn something of the spirit of Jesus from the indication given by Mark. Determine thoughtfully what Jesus means by, "of *such* is the kingdom of God." In this connection, study again § 81, Mt. vv. 1-4.
4. Read Lu. v. 17; Mk. v. 15. "As a little child": stated in other words, in what way does this mean? "There is in children a two-fold receptivity, negative and positive, humility and confidence. By labor expended on ourselves, we are to return to these dispositions which are natural to the child." We must "*voluntarily* put on the dispositions indicated."
5. Read Mk. v. 16; Mt. v. 15. "Departed thence": into "the way, going up to Jerusalem."

PERSONAL THOUGHT:

"Whosoever shall not receive the kingdom of God *as a little child*, he shall in *no wise* enter therein." Do I, in obedience to Jesus, assume the childlike spirit toward the mysteries of the kingdom of God, and thus come to know them? Or do intellectual pride and a disobedient will blind me to all deeper spiritual knowledge?

Studies in the Life of Christ

STUDY 20: THE FINAL JOURNEY TOWARD JERUSALEM

SIXTH DAY: § 112. THE RICH YOUNG RULER (continued)

1. After blessing "their babes", Jesus "departed thence" into "the way, going up to Jerusalem." In § 112, read Mt. v. 16; Lu. v. 18; Mk. v. 17. He was probably the young and wealthy president of a synagogue. On what previous occasion had this question been put to Jesus? Read Lu. v. 19; Mk. v. 18; Mt. v. 17. "Jesus reminds him that all goodness in man must flow from God. So far as Jesus is concerned, the question of His personal goodness depends solely on the consideration whether His inward dependence on that God, the only good, is complete or partial. If it is complete, Jesus is good, but with a goodness which is that of God Himself operating in Him."
2. Having mildly corrected the young man, Jesus gives a direct answer to his question. Read Lu. v. 20; Mk. v. 19; Mt. vv. 18, 19. What general precept does Matthew add (cf. § 88, v. 27)? Read the reply in Lu. v. 21; Mk. v. 20; Mt. v. 20. "The young man's reply testifies, undoubtedly, great moral ignorance but also noble sincerity. He knows not the spiritual meaning of the commandments, and thinks that he has really fulfilled them." For the impression he made upon Jesus, read the first part of Mark's 21st verse.
3. "What lack I yet?" For Jesus' answer, read Lu. v. 22, Mk. v. 21; Mt. v. 21. The young ruler had professed to fully keep the Law; he had asked for some worthy thing to do; Jesus gave him something high and heroic—a test of his inmost spirit, a measure of the reality of his service to God.
4. "Master, what *good* thing shall I do?" For his response on learning, read Lu. v. 23; Mt. v. 22; Mk. v. 22.

PERSONAL THOUGHT:

"One thing thou lackest yet." Is there any *one thing* known to me in which I am unwilling to be absolutely obedient *to once* to Jesus Christ?

Studies in the Life of Christ

STUDY 20: THE FINAL JOURNEY TOWARD JERUSALEM

SEVENTH DAY: § 112. THE RICH YOUNG RULER (concluded)

1. The conversation with the wealthy young ruler, and especially the effect of Jesus' demands upon him, lead to some general observations by Jesus concerning wealth in its relation to the kingdom of God. Read Lu. vv. 24, 25; Mt. vv. 23, 24. Now read Mk. vv. 23-25. Observe in Mark's account, the tender touch, and the *general* observation (footnote⁸). Why exactly is it true that "it is hard for a rich man"?
2. With the Jews, it was believed by all that a rich man was shown by his wealth to have God's favor, and could secure additional favor by beneficence. What Jesus had just taught was opposed to the ideas of the disciples. Read Lu. vv. 26, 27; Mt. vv. 25, 26; Mk. vv. 26, 27. "Who then can be saved?": to better understand, place the emphasis on "who" and "can."
3. In the relations of Jesus with His disciples, there was a time when He made a call to them similar to that just given to the young ruler (§§ 38, 42). They had responded differently. What was to accrue to them from the course they had chosen? Read Lu. vv. 28-30; Mk. vv. 28-30. Observe Mark's, "with persecutions." Is this one of the blessings (cf. § 49: Mt. 5:10-12; Lu. vv. 22, 23)? What is Luke's equivalent for "for my sake, and for the gospel's sake" (Mk.)? Now read the more complete account as given in Mt. vv. 27-29. Here a very *special* promise is given the Twelve—one of the grandest ever made to them. Yet "every one" is recompensed (v. 29). The promise to the Twelve would be of special interest to Matthew's Jewish readers.
4. So grand a promise as that to the Twelve may give rise to

Studies in the Life of Christ

STUDY 20: THE FINAL JOURNEY TOWARD JERUSALEM

SEVENTH DAY: § 112. THE RICH YOUNG RULER (concluded)

misunderstanding, pride and perhaps even disputes. The Twelve had been the first to follow Jesus; in the matter of time some of them had been before others. Jesus announces His general law. Read Mk. v. 31; Mt. v. 30. That fundamental moral truth He now illustrates by a parable. Read rapidly but thoughtfully through Mt. 20:1-15. Find the truth which gave occasion to the parable (Mt. v. 30), restated at its close (Mt. 20:16). What general truths does Jesus teach through this parable?

PERSONAL THOUGHTS:

The young ruler: "Come, follow me . . . he went away sorrowful." The disciples: "We have left *all*, and have followed thee." Which have *I* done? Have I, like the young ruler, observed *many* things but refused "*all* that thou hast"? Does Jesus promise eternal life to any one of whom He must say "*One* thing thou lackest"? Would I give up *all*? Have I?

Studies in the Life of Christ

STUDY 21: IN THE WAY GOING UP TO JERUSALEM

FIRST DAY: § 113. CHRIST FORETELLS HIS CRUCIFIXION

1. Jesus continues His final journey to Jerusalem. He is now drawing near to the city. Not long after the withdrawals to the north (Studies 14, 15) He had "steadfastly set his face to go to Jerusalem" (§ 86). It was then said that "the days were well-nigh come that he should be received up" (§ 86, Lu. v. 51). Almost six months have passed. The Passover is at hand. With the pilgrims from the north, He moves toward the city of His death. We have seen how the consciousness of that coming event affected His spirit and His teaching. In the quiet of the north He had told His disciples plainly (§§ 76a, 77b, 79). At Jerusalem also He had made reference to His departure (§ 82, vv. 33-36; § 84, vv. 21-23). The contents of His teaching (Studies 18-20) reveal that Jesus recognized that the end was very near. His references to the event in that period show keen and deep feeling (§ 95, v. 50; § 99, vv. 32, 33; § 108, v. 25).
2. In the second foretelling of His death and resurrection (§ 79), Jesus had added, "shall be delivered up into the hands of men." In the nearer approach of the event, we may expect other particulars to be added. In § 113, read Mt. v. 17; Lu. v. 31. "He took the twelve disciples *apart*": for they were now journeying with a large company. Study the more detailed and graphic statement in Mark's 32d verse. "The majesty and heroism of His bearing, as He moved along in advance, wrapt in His own lofty meditations, struck them as something extraordinary." "Perhaps there was an absorbed and fixed look in the Master's face as He pressed on to His terrible baptism of suffering."
3. Study Lu. vv. 32, 33; Mt. vv. 18, 19; Mk. vv. 33, 34. What particular is added by Luke? what one by Matthew? Observe the distinction between those who "condemn" and those who "crucify."
4. These things were utterly contrary to all the ideas concerning the Messiah held by the disciples. Hence, the result stated in Luke's 34th verse.

PERSONAL THOUGHT:

"They perceived not the things that were said." Do I ever allow any of my preconceptions concerning Jesus or His teaching to lead me to modify or moderate His plain statement of the truth, as I study His words?

Studies in the Life of Christ

STUDY 21: IN THE WAY GOING UP TO JERUSALEM

SECOND DAY: § 114. AMBITION OF JAMES AND JOHN

1. "They perceived not the things that were said" (§ 113, Lu. v. 34). Though Jesus had spoken in the plainest language possible, "they understood none of these things," for their minds were preoccupied with thoughts of a Messiah who would become a Jewish king, and establish a splendid earthly kingdom. Perhaps, indeed, that kingdom was near (cf. § 117, v. 11)! And the Twelve had been promised places of power (§ 112, Mt. v. 28)! Then who would have precedence among these highly favored ones? Would it be the select circle of three (§§ 60b, 77) within the Twelve? They ask; Jesus answers.
2. In § 114, read Mt. vv. 20, 21; Mk. vv. 35-37. It is a law maxim that "he who does a thing through another does it himself." For other characteristics of these brothers, study again § 81, Lu. vv. 49, 50; Mk. vv. 38-40; § 86, Lu. vv. 53-55. This unspiritual conception of the Kingdom of God was held by the disciples even after the resurrection of Jesus, for read Acts 1:6.
3. On a previous occasion, following a reference to "his kingdom," a like spirit had been manifested (§ 76, Mk. 9:1 with § 81, Mk. vv. 33, 34). Study again the way Jesus met it (§ 81, Mt. v. 4; Lu. v. 48b; Mk. v. 35). But how will He deal with the present bold request? Thoughtfully study Mt. vv. 22, 23; Mk. vv. 38-40. Dwell upon the strong and intense terms used by Jesus to express His approaching experiences (cf. § 95, v. 50). "My cup indeed ye shall drink": James was the first martyr (cf. Acts 12:1, 2); John outlived the others, and was longest in service, spending a life of suffering and work for Christ (cf. Rev. 1:9).
4. The previous "reasoning" about place in the Kingdom of

Studies in the Life of Christ

STUDY 21. IN THE WAY GOING UP TO JERUSALEM

SECOND DAY: § 114. AMBITION OF JAMES AND JOHN

God had involved all of the Twelve. How then will the ten regard this ambitious request from the sons of Zebedee? Read Mt. v. 24; Mk. v. 41. So the same spirit possessed all. With limitless patience and love, Jesus again teaches a *fundamental* law of His kingdom. Study Mt. v. 25 with Mk. v. 42; Mt. vv. 26, 27 with Mk. vv. 43, 44; Mk. v. 45 with Mt. v. 28. How often had Jesus taught this truth before?

PERSONAL THOUGHTS:

“Whosoever would become *great* among you shall be your *minister*; and whosoever would be *first* among you shall be your *servant*: even as *the Son of man*.” Is this type of greatness—greatness through *ministry*—that for which I have ambition? Do I seek precedence by the way of *service* to others? Would I accept His cup and His baptism to realize that ambition, to gain that precedence? Have I?

Studies in the Life of Christ

STUDY 21: IN THE WAY GOING UP TO JERUSALEM

THIRD DAY: § 115. THE BLIND MEN NEAR JERICO

1. Jesus, "with his disciples and a great multitude," had been journeying southward through Perea to the feast of the Passover. But they must cross the Jordan. That could be done by a ferry-boat, several miles higher up the river than a point opposite to Jericho. They had now come to a point within one day's journey of Jerusalem. The plain on which Jericho stood was famed for its rich productiveness.
2. In § 115, read Mk. v. 46; Mt. v. 29; Lu. vv. 35-37. Possibly the beggar sat at a point between the old town on the ancient site and the new semi-Herodian city, and so could be described as found either when they went out from Jericho or as they drew near to Jericho. "A *multitude* going by": observe the conditions under which Jesus moves toward Jerusalem. "Jesus of Nazareth": a title by which the teacher and healer was generally known.
3. Study Mk. vv. 47, 48; Lu. vv. 38, 39. "Thou son of David": by which they meant that He was the Messiah. It may be taken as an indication of the popular feeling at this time (cf. § 117, v. 11). Now study Mt. vv. 30, 31. "*Two* blind men": we may suppose one to have been better known, and thus alone mentioned by Mark and Luke (cf. § 59).
4. The body of pilgrims was moving forward; "they that went before rebuked him"; but "Jesus stood still," for His was a different spirit. Study Mt. vv. 32-34; Lu. vv. 40-42. Find the graphic, additional touches in Mark vv. 49-52.
5. Recall how Jesus had again and again required in the past that those whom He had healed "tell no man what had been done." Thoughtfully read Lu. v. 43. Why did Jesus allow these expressions of gratitude? Would cautious measures *now* avail to prevent or delay the crisis?

PERSONAL THOUGHT:

"Thy *faith* hath made thee whole." Am I, at the present time, as nearly "*whole*" as God is willing to grant to faith which I have the power to exercise?

Studies in the Life of Christ

STUDY 21: IN THE WAY GOING UP TO JERUSALEM

FOURTH DAY: § 116. VISIT TO ZACCHÆUS

1. In § 116, read v. 1. Jericho was a city of much importance, probably among the cities of Judea second only to Jerusalem. It was a favorite city of Herod the Great. Many of the priests resided there in the time of Jesus. Read v. 2. Jericho was famous for its balsam, which was sold in all countries of the world. It therefore had great revenues, and Zacchæus, it seems, was at the head of the custom-house. Being on the caravan route from Damascus it was also a place of toll. Hence its "chief publican" had become notably "rich" (v. 2). Josephus records that Antony presented the revenues of Jericho to Cleopatra.
2. Read v. 3. He may have heard how Jesus had treated men of his class. Observe here the indications given of the circumstances in which Jesus now moved. Read v. 4. The sycamore has low, horizontal branches. Read v. 5. It was about seventeen miles to Jerusalem, and there was no intervening village but Bethany. Probably it was now the afternoon.
3. Read vv. 6, 7. "They all *murmured*": with this compare § 42, Mk. vv. 15, 16; § 53, v. 39; § 102, vv. 1, 2. And worst of all that He, whom they suppose is soon to become a Jewish king (cf. § 117, v. 11), is now the guest of one whose calling reminds them of Roman domination.
4. That which never could have been wrought by scorn was effected by graciousness. Read v. 8. "If I have wrongfully exacted": a publican's besetting sin (cf. § 18, Lu. vv. 12, 13). Read v. 9. Zacchæus was excommunicated because a publican. He is now restored, in a *spiritual* sense, to his former standing as "a son of Abraham." And this because of a larger truth,—read v. 10. Therein lies the justification of the act to which they objected (v. 7). With this conclusion, compare that on another occasion when "they all murmured" (§ 42, Mk. v. 17).

PERSONAL THOUGHT:

Does my dislike for the occupations or social station of certain people lead me to extend my antipathy to their persons? Or do I, like "the Son of man", make all efforts "to seek and to save that which was lost"?

Studies in the Life of Christ

STUDY 21: IN THE WAY GOING UP TO JERUSALEM

FIFTH DAY: § 117. PARABLE OF THE MINÆ

1. For the Jewish expectation in its purity, as expressed by one of the most pious of Jews, thoughtfully read § 8, vv. 67-75, studying especially vv. 71, 74, 75. For the Jewish form of the promise concerning Jesus, study § 5, vv. 32, 33. For the central theme of the preaching of John, read § 18, Mt. vv. 1, 2. For the message of Jesus, read § 34: Mk. vv. 14, 15; Mt. v. 17; § 40: Mt. 4:23; Lu. 4:43. For Jesus' commission to His first co-laborers, read § 64, Mt. 10:7. For the message given to a larger body of workers, read § 87, Lu. v. 9. Now thoughtfully study § 117, v. 11. It had been a subject of inquiry but a short time before (§ 108, vv. 20, 21). Jesus had made direct references to the coming of "his kingdom" (§ 76, Mt. v. 28; § 112, Mt. v. 28). Even the Twelve had misconceptions (§§ 81, 114). Recall the circumstances under which Jesus was now journeying to Jerusalem ("with his disciples and a great multitude," § 115; "the crowd," § 116). Having in mind all of these conditions, and the grossly material form of the popular Jewish Messianic expectations, read again § 117, v. 11.
2. "He said *therefore*"-(§ 117, v. 12): that false expectations might be corrected. Having clearly in mind the conditions under which the parable was spoken, make a thoughtful study of it: (1) Read through for the story, without making applications at any point. (2) Study it to determine the truths which Jesus intended to reveal through it. In this interpretation, have in mind the circumstances which called forth the parable. What are the truths taught?
3. Thoughtfully read v. 28. What thoughts and feelings would probably have largest place in His mind and spirit?

PERSONAL THOUGHTS:

"Unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him." Have I used *to the utmost*, on behalf of the Kingdom of God, the powers of body, mind and spirit with which He has endowed me? Have I mistakenly supposed that God would grant more while "a very little" was not *fully* used by me? Am I *now* making it possible for God to grant more by *my use* of what He has already given?

Studies in the Life of Christ

STUDY 21: IN THE WAY GOING UP TO JERUSALEM

SIXTH DAY: § 118. ANOINTING OF JESUS BY MARY OF BETHANY

1. Jericho was about seventeen miles from Jerusalem. Journeying from Jericho to Jerusalem, Jesus would pass through Bethany. What previous visits to Bethany are recorded (§§ 89, 105)? What resulted from Jesus' last visit to Bethany (§ 106)? In § 118, read Jo. vv. 55, 56. Recall the significant events at the Feast which He had attended about three months before (§§ 90-92), especially the effect, § 92, vv. 31, 39. Study the specific form which the opposition had now taken—§ 118, Jo. v. 57. What had transpired since the last Feast to make their purpose a settled plan (§§ 105, 106)? Now read § 118, Jo. 12:1.
2. In § 118, read Mt. vv. 6-9 with Mk. vv. 3-5. With this compare a somewhat similar incident at the house of another Simon (§ 53). What form did the objections take in the first instance? in the second? Having in mind the gracious treatment by Jesus in the Galilean incident, read Mt. vv. 10, 11 with Mk. vv. 6, 7. Would Jesus have allowed this lavish expenditure at an earlier period in His ministry? In Mary's act of devout love, He found a prophecy of what was now so near,—read His beautiful words in Mt. v. 12; Mk. v. 8. And the simple act was destined to live on,—read Mt. v. 13 with Mk. v. 9. The last written gospel so recognizes it, by referring to it (§ 105, v. 2) before recording it (§ 118). For whom did Jesus here say He conceived the gospel to be intended?
3. Study now the narrative of John, § 118, Jo. 12:2-8, for many details not given by Matthew and Mark. How do the characteristics shown here by Martha and Mary compare with those they exhibit in §§ 89, 105? From the relation of Judas Iscariot to this incident, determine the character of this disciple?
4. Jesus had rested at Bethany. But word of His presence would speedily pass to Jerusalem. Thus the question of § 118, Jo. 11:56 would be practically answered. Study, however, the preceding results, as in § 118, Jo. 12:9-11.

PERSONAL THOUGHT:

"She hath done *what she could*." Have I done *all* that is possible to me in the service of Jesus Christ? Am I doing my utmost *in the present*?

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STUDY 21: IN THE WAY GOING UP TO JERUSALEM

SEVENTH DAY: §§ 113-118. REVIEW

1. Make a thoughtful study of the character of Jesus as revealed by the records of those days of His life which immediately preceded His final arrival in Jerusalem (§§ 113-118). Some thoughts suggested as a basis for the study: (1) He willingly accepted an ignominious death at the hands of the religious leaders of His nation (§ 113). (2) He constantly rebuked all selfish ambition, and announced that discipleship to Him was based upon the full acceptance of a life of service and ministry like His own, with all the sacrifice and suffering which such a life might bring (§ 114). (3) His chief acts were those of mercy and beneficence toward the lowly and needy—"a blind *beggar*" (§ 115). (4) He associated with the outcasts of society—"a chief publican" (§ 116). (5) He disregarded popular religious conceptions (§ 116, v. 7). (6) He announced His mission as one intended not for the wise and great but for those who had conscious need of help (§ 116, v. 10). (7) He rejected a kingdom of the earth, and sought only for a kingdom within the heart and will of men (§ 117). (8) He moved unswervingly in accord with His supreme purpose, even though it brought Him into deadly collision with the religious forces by which He was surrounded (§ 118, Jo. 11:57; 12:9-11). (9) He accepted, with high commendation, the anointing from a *humble* woman, announcing this *simple* act of love as destined to live for ever (§ 118). (10) He accepted and rejoiced in discipleship from *humble* and *despised* men, even though conscious of the presence of a betrayer (§ 118, Jo. 12:4-6).

PERSONAL THOUGHTS:

Thoughtfully and reverently determine how many of the above characteristics of Jesus are the expression of that fundamental moral law of His life revealed by Himself—"For verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (§ 114). Do I sincerely desire moral greatness like unto that of Christ *at any cost*? His law for my life—"Whosoever would become *great* among you shall be your *minister*; and whosoever would be *first* among you shall be your *servant*: even as the *Son of man*" (§ 114, Mt. vv. 26-28). Have I *fully* accepted this law of Jesus for *my* life?

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STUDY 22: REVIEW

FIRST TO SEVENTH DAY: §§ 1-118. A REVIEW OF STUDIES 1 TO 21

1. Having considered the first twenty-one Studies in some detail, we may now profitably take a backward look, for the purpose of tracing the history in an even more general way than was done in the class hours of study.
2. The work for the week is divided as follows:—

First Day:	Review of Studies 1-6
Second Day:	Review of Studies 8-12
Third Day:	Review of Studies 14 and 15
Fourth Day:	Review of Studies 16 and 17
Fifth Day:	Review of Studies 18 and 19
Sixth Day:	Review of Studies 20 and 21
Seventh Day:	Review of Reviews
3. It is suggested that the study of each day be done in this order and with these aims:
 - (1) Commit to memory the exact title of each Section in the Studies for the day, so that they may be quickly named, in their order, at any time.
 - (2) Make such a reading of each Section, that you are able to go mentally through the Section from first to last giving the *substance* of its contents.
 - (3) Write out in the note-book, from memory, the following: (a) The exact title of the Studies, (b) the exact titles of the Sections within the Studies, (c) the *briefest* possible summary of the contents of each Section. State this in one sentence where it can be so condensed. Omit (c) on First and on Second Day.
4. It may seem that this suggested method of review is mechanical and uninspiring. It is certainly a week's work which is primarily mental. It will be found, however, to amply repay for the effort. We seek a *mastery* of the Life of Christ.
5. In each Study aim constantly to trace and fix in mind: (1)

Studies in the Life of Christ

STUDY 22: REVIEW

FIRST TO SEVENTH DAY: §§ 1-118. A REVIEW OF STUDIES 1 TO 21

the *connection* of events, (2) the *growth* or *progress* of the history. This will aid the effort to memorize the subjects, and will likewise give a more intelligent conception of the Life as a whole.

6. On the Seventh Day each student should test his knowledge by endeavoring to answer to himself, mentally, the following questions: (1) Give the exact titles of the first twenty-one Studies. (2) Name the "Part" of the Harmony within which each Study is found. (3) State the exact titles of the Sections within each of the twenty-one Studies. (4) Taking each Study as a unit, trace the *connection* of the events with which it deals. (5) Follow through the history and explain its *development*, that is, give *reasons* for all changes in the place or form of the life, teaching, or activities of Jesus. The above work should be done on the Seventh Day as completely as possible without the book. But at points where the memory is not *certain*, it should be refreshed by a glance.
7. This work on the part of each student will form the basis for a class hour which should be of exceptional interest and profit, and for an intelligent consideration of the succeeding periods of the history.

PERSONAL THOUGHTS:

In a week of work so predominantly mental, there will be special need to hold steadily before the mind the ultimate aim of the study—the upbuilding of Character. Each day give time for final meditation upon the "Personal Thoughts" of the Studies under consideration. Never pass over any question which comes to the *life* without answering it. Were it not better, if necessary, to spend the week conforming the life to the messages which the Gospels bring for *me*, than upon any study of any kind, Biblical or collegiate?

Studies in the Life of Christ

STUDY 23: THE FIRST DAYS OF THE PASSION WEEK

FIRST DAY: § 119. THE TRIUMPHAL ENTRY

1. Jesus had made His final journey toward Jerusalem with "a great multitude" of pilgrims who were journeying to the feast of the Passover. While He rested at Bethany, many went out from Jerusalem (§118, Jo. vv. 9-11). Thus the conditions are present for an entry of Jerusalem by Jesus unlike any previous entry. In His final journey He had not observed the cautions which marked the earlier periods of His ministry. In what manner may we therefore expect Jesus to make His final entry?
2. In § 119, read Mk. vv. 1, 2; Lu. vv. 29, 30; Mt. vv. 1, 2. The site of Bethphage has not been identified. Read Lu. v. 31; Mt. v. 3; Mk. v. 3. The owners may have known Jesus. Matthew finds a relation to prophecy,—read Mt. vv. 4, 5, and refer to Zech. 9:9. Read Mt. vv. 6, 7; Lu. vv. 32-35; Mk. vv. 4-7. Thus Jesus will enter Jerusalem as a king, but "*meek*, and riding upon an ass."
3. The act of Jesus affected the multitude. It gave occasion for the expression of their enthusiasm. Read Lu. v. 36; Mk. v. 8; Mt. v. 8. Jesus does not restrain the people. As they move on, their feelings take even more demonstrative and joyous forms of expression. Thoughtfully read and endeavor to vividly imagine the remarkable scene described in Mt. v. 9; Mk. vv. 9, 10; Lu. vv. 37, 38. The various words of the multitudes are contained in the Great Hallel (Psa. 113-118) which was regularly chanted at the Passover. For the expectations of "the multitude" study again in Mk. v. 10 (cf. § 117, v. 11).
4. With those from Galilee and Perea and those who had the previous day gone to Bethany from Jerusalem, there were others who went to make up the company now approaching Jerusalem with Jesus. John tells of these. At this point, study his account to the close of v. 18. Observe the place in these results which John gives (vv. 17, 18) to a certain one of "the mighty works which they had seen" (Lu.).
5. We have learned the thoughts and feelings of "the multitude" on this notable day. But what of those who had at every point opposed Jesus? Thoughtfully read Lu. vv. 39, 40.

Studies in the Life of Christ

STUDY 23: THE FIRST DAYS OF THE PASSION WEEK

FIRST DAY: § 119. THE TRIUMPHAL ENTRY

What a terrible majesty is expressed in the answer of Jesus! To the Pharisees the scene brought an irresolute despair, for read Jo. v. 19.

6. The feelings of Jesus were other than those which this joyous procession would suggest. Thoughtfully read Lu. vv. 41-44. He here weeps who will in a few days accept insults and agonies without a tear. What Jesus here states about the future of Jerusalem was all literally fulfilled forty years afterwards under Titus.
7. At the time of the feast of the Passover there were, it is said, sometimes nearly 3,000,000 Jews in Jerusalem. Study the effect made upon the city by the entry of Jesus, as stated in Mt. vv. 10, 11. Mark takes us to the last scene, and to the conclusion of this significant day,—read Mk. v. 11.

PERSONAL THOUGHTS:

Have I made Jesus the *King* of my life? Does He have the sway of an *absolute* monarch within me? Has He entrance and vital rule in *every* part of my life?

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STUDY 23: THE FIRST DAYS OF THE PASSION WEEK

SECOND DAY: § 120. THE CURSING OF THE FIG TREE

§ 122. THE FIG TREE WITHERED AWAY

1. In Bethany, Jesus would always find hospitality at the home of Martha and Mary. At this time, He may have chosen to live with His disciples in booths or tents, as was the custom of the Galileans and other strangers when the city overflowed. After the events of Sunday, and in view of all that the next few days will bring, we may think of Jesus as spending a part or the whole of the night in communion with the Father. That the night was not spent in the Bethany home may be seen by a study of § 120: Mt. v. 18; Mk. v. 12.
2. In § 120, read Mt. v. 19; Mk. vv. 13, 14. "It was not the season of figs": for it was early in April. But the fig-tree does not usually send forth leaves till the fruit is ripe. This one "having leaves" so abundantly that it was seen "afar off" seemed to be an early variety and gave promise of fruit. A closer examination showed "nothing but leaves." Thus it was the type of a fair profession without performance, and an emblem of the Jewish people.
3. In connection with this act of Jesus, study again the parable in § 96, vv. 6-9. "The withering of this fruitless fig-tree is Christ's only miracle of *judgment*, and it was done, in mercy to man, on an inanimate object, to teach a moral lesson." What is the moral lesson here taught?
4. For convenience in study we may now consider § 122, leaving § 121 as the work for the Third Day. It is the morning of another day, -Tuesday; they are again passing from Bethany to Jerusalem. Read § 122: Mk. vv. 20, 21; Mt. vv. 20, 21; Mk. vv. 22, 23. Determine *exactly* and

Studies in the Life of Christ

STUDY 23: THE FIRST DAYS OF THE PASSION WEEK

SECOND DAY: § 120. THE CURSING OF THE FIG TREE

§ 122. THE FIG TREE WITHERED AWAY

express in other language what Jesus here taught as to the power of Faith.

5. Faith then has a positive power in the doing of works. But Jesus now speaks of another region where it has determinative force. Study § 122: Mt. v. 22; Mk. v. 24. Are there any limits to the power of the prayer of faith? What does Jesus mean?
6. Jesus now gives one of the *essential* conditions of prevailing prayer. Study § 122, Mk. v. 25.

PERSONAL THOUGHTS:

1. "If ye have *faith* and doubt not." Are there any phases of my Christian work in which there is failure because of my lack of faith?
2. "*Believe* that ye have received them." Are my prayers ineffectual because of my unbelief?
3. "Whensoever ye stand praying, *forgive*." Do I wholly fulfil this condition of prevailing prayer?

Studies in the Life of Christ

STUDY 23: THE FIRST DAYS OF THE PASSION WEEK

THIRD DAY: § 121. SECOND CLEANSING OF THE TEMPLE

1. On the occasion of His first public appearance in Jerusalem Jesus had cleansed the Temple. Rapidly read through § 27. Since that significant and authoritative act about three years had passed. Again the spirit of greed had encroached upon the courts of the Temple. So again Jesus opens His work in Jerusalem by a similar act. The requirements of the Passover season made traffic and exchange a necessity. But all might have been done outside the Temple. Thoughtfully read § 121: Lu. vv. 45, 46; Mt. vv. 12-14; Mk. vv. 15-17. "It is written": Isa. 56:7. It is said that even "the chief priests" themselves shared in the special profits which came from permitting this traffic within the Temple courts.
2. Thoughtfully read Mt. vv. 15, 16. "Did ye never read": in Ps. 8:2. With this impressive incident, compare that of the previous day as stated in § 119, Lu. vv. 39, 40. "Children" here means boys; probably those who had heard the cries of "the multitude" in the triumphal procession of Sunday. The older people may have feared to repeat the words in the presence of their religious rulers.
3. Study the effects of the events of Sunday as in § 119, Jo. v. 19. There it was "the Pharisees" who recognized the futility of their opposition. But the persons of official power were "the chief priests and the scribes." The events of Sunday with those of Monday moved these to action. Study the statement in Mk. v. 18; Lu. vv. 47, 48. Dwell thoughtfully upon the effect of Jesus' teaching as here again revealed. For a complete view of His work, take also Mt. v. 14.
4. For a better understanding and appreciation of the events of these momentous days, study the method of Jesus as stated in Mt. v. 17; Mk. v. 19; Lu. 21:37, 38. By a direct path Bethany is a mile and three-quarters from Jerusalem. Jesus may have lodged either with his Bethany friends, or, as was common at the time, in the open air, with His disciples.

PERSONAL THOUGHT:

"The people all hung upon him listening." "All the multitude was astonished at his teaching." Have I given the *Teaching of Jesus*, as a body of truth, its rightful place as a power to form my religious thoughts and convictions?

Studies in the Life of Christ

STUDY 23: THE FIRST DAYS OF THE PASSION WEEK

FOURTH DAY: § 123. CHRIST'S AUTHORITY CHALLENGED

1. It is now Tuesday morning of the Passion Week. "The chief priests, and the scribes, and the elders" had witnessed the triumphal entry on Sunday afternoon, and through it and the authoritative act of Monday were definitely brought to the point where they "sought how they might destroy him." He was in favor with the people, "for the people all hung upon him listening." As they "sought" the suggestion came that this receptive attitude toward His teaching would be hurtfully affected if they required Him to show legal authority for His assumed position as a religious teacher. When "early in the morning" of Tuesday He again taught in the temple, they make use of the opportunity. Study § 123: Mt. v. 23; Mk. vv. 27, 28; Lu. vv. 1, 2. They inquired both as to the *nature* and as to the *source* of His authority. "Any Jew was allowed to talk publicly about religious questions, but if he proposed to be a regular teacher (Rabbi), he must be authorized by other Rabbis or by the Sanhedrin."
2. It was not necessary that Jesus make direct and explicit answer. What they sought was involved in truth already known by them. Study Lu. vv. 3, 4; Mk. vv. 29, 30; Mt. vv. 24, 25a. That question of Jesus truthfully answered and the conclusion was evident (Read § 22, with § 23, vv. 35, 36).
3. The opponents of Jesus foresee the logical conclusion, and find themselves embarrassed by Him whom they came to challenge. Read Mt. vv. 25b, 26; Mk. vv. 31, 32; Lu. vv. 5, 6. "Believe him": and thus have a knowledge of the nature and source of Christ's authority (cf. § 22, v. 34).
4. If the questioners of Jesus had possessed sufficient moral sincerity they would have said, "We think it inexpedient to say." Read their answer and the result in Mt. v. 27; Mk. v. 33; Lu. vv. 7, 8. Jesus deals with them on a principle of equity and of dignity. He reserved explicit statement till the moment of crisis (§ 138).

PERSONAL THOUGHTS:

Do I sincerely seek for a deeper knowledge of the person of Jesus Christ, and earnestly desire to come into possession of it? For such knowledge, am I willing to set aside all considerations of expediency and follow only the truth as known by me? Have I done so?

Studies in the Life of Christ

STUDY 23: THE FIRST DAYS OF THE PASSION WEEK.

FIFTH DAY: § 124. THREE PARABLES OF WARNING (continued)

1. In the earlier part of His public ministry, Jesus had engaged Himself with positive teaching, and had concerned Himself with the religious leaders only as their open hostility brought Him into contact with them. It may be observed that in the later months He was clear and direct in His denunciation of the evil in them, and that He often spoke prophetically of their future. Glance thoughtfully through Study 18 (§§ 93-101) and observe the many references to the practices of the religious leaders and to their future. As he neared the end, Jesus was more and more explicit in His references to the Jewish authorities and in His revelation of their moral state.
2. The effort to destroy the power of Jesus' teaching by calling in question its authority had failed. The time had now come for speaking out unreservedly to "the chief priests, and the scribes, and the elders." The reference to John the Baptist (§ 123) had brought prominently to mind his treatment by the Jewish authorities as contrasted with his reception by "the publicans and the harlots". Jesus introduces the truth by a parable. Study § 124, Mt. vv. 28-31. "To tell the proud, self-satisfied zealots for righteousness that the moral scum of society was nearer the kingdom of God than they, was to offer them a mortal and unpardonable insult."
3. Jesus finds justification for this stern judgment in their attitude toward John. Read Mt. v. 32, and compare with § 52, Lu. vv. 29, 30. Jesus had never before made an open, personal application of a parable to the Jewish authorities. The end is at hand.

PERSONAL THOUGHTS:

"Whether of the twain did *the will of his father?*" Do I make this vital and fundamental standard the basis for my judgment of my moral worth? Or do I assume that my acceptability to God may be assured in some other way?

Studies in the Life of Christ

STUDY 23: THE FIRST DAYS OF THE PASSION WEEK

SIXTH DAY: § 124. THREE PARABLES OF WARNING (continued)

1. Jesus had Himself made the application of His first parable (§ 122, Mt. xv. 15-31) directly to the Jewish rulers and outwardly righteous persons in contrast to those persons who had been grossly wicked (x. 31). He did not here have in mind the Jews as opposed to the Gentiles, of which contrast He had already often spoken (Study 18). Now, however, He passes away from the consideration of classes within the Jews to the larger view of Judaism as a whole in its present form. And again He speaks in parabolic form. His word is: "Hear another parable."
2. Thoughtfully study the parable by a rapid but careful reading of (1) Mk. xv. 1-9, (2) Lu. xv. 9-18, (3) Mt. xv. 33-41. Taking the parable as a history of the Jewish nation in its relation to the interests of the Kingdom of God, determine the evident applications of its general truths. Regarding it in its prophetic phases, what exactly is the future for the Jews revealed by Jesus through it?
3. Fixing upon the most determinative truth suggested by the parable, that which constituted the climax of Jewish obduracy, Jesus announces in another form and with even greater solemnity the destiny of the Jews in relation to the Kingdom of God. Study Mk. xv. 10, 11; Lu. xv. 17, 18; Mt. xv. 42-44. "This that is written": in Psalm 118:21, 23. Thoughtfully reconsider the parable and the parable-form in the light of the application as made by Jesus in Mt. v. 43. With this clear statement concerning the meaning of the second parable, take that for the first as given by Jesus in Mt. v. 31. What is the difference?
4. Jesus had spoken so unreservedly and directly that His meaning could not be misapprehended. Study the effect asserted in Mt. vv. 45, 46; Mk. v. 12; Lu. v. 19. With this general situation, compare that in § 121: Mk. v. 18, Lu. xv. 47, 48.

PERSONAL THOUGHTS:

"Bringing forth the fruit thereof." Is my relation to the Kingdom of God characterized by that positive result in character and in life? Do I try to hold to self-service, and yet expect to enter into "the mysteries of the kingdom of God"? The result: "The kingdom of God shall be taken away from you."

Studies in the Life of Christ

STUDY 23: THE FIRST DAYS OF THE PASSION WEEK

SEVENTH DAY: § 124. THREE PARABLES OF WARNING (concluded)

1. Jesus had plainly stated that the most despised classes of Jewish society, those who were "vile, loathesome and alien to the feelings of the pure, the respectable and the patriotic" were entering the Kingdom of God while the Jewish religious leaders were without that Kingdom (1st Parable). Thus there was a judgment based upon individual character. But even as a nation the Jews were destined to a judgment by which the Kingdom of God would go beyond them (2d Parable). For the future, who then will be the possessors of the blessings of that Kingdom? how does it pass to them? on what conditions is it given? Jesus now answers these and other questions in parabolic form.
2. In His teaching, Jesus opens with the Jewish relation to the privileges of the Kingdom of God. Study the first part of the parable as given in Mt. 22:1-10. Thoughtfully determine the applications of the parable. What answer does this parable give to the question as to what "nation bringing forth the fruits thereof" was meant by Jesus when He spoke the second parable?
3. While the invitations given to the feast were all-inclusive, there were laws of propriety and decorum which must not be violated. Study Mt. vv. 11-13. In making the application to the Kingdom of God and its laws, what class is represented by "a man which had not on a wedding-garment"? Suggested: "The final condition of admission is the possession of the character that suits the Kingdom." Thoughtfully consider the general statement of the truth illustrated by the parable as given in the final verse of the Section.

PERSONAL THOUGHT:

"For many are called, but few chosen." Have I been chosen? Have I the "wedding-garment" which determines the answer to my question? In the thought of Jesus what is that garment? His answer: § 49, Mt. 7:21. Have I been chosen?

Studies in the Life of Christ

STUDY 24: THE FINAL DAY OF THE PUBLIC MINISTRY OF JESUS

FIRST DAY: § 125. THREE QUESTIONS BY THE JEWISH RULERS (continued)

1. The public and demonstrative entry of Jesus into Jerusalem on Sunday had caused consternation among the Jewish authorities (§ 119: Lu. vv. 39, 40; Jo. v. 19). His authoritative act of Monday (§ 121) taken with the works (§ 121, Mt. v. 14) and the teaching which followed it, and with the ready reception of that teaching by "the people" led them to determine upon positive measures (§ 121, Mk. v. 18). On Tuesday morning as He again comes to the Temple they are prepared to destroy His power (§ 123). In this they are defeated, and He whom they oppose becomes the prophet of their destiny (§ 124). Opposition is deepened and made more aggressive (§ 124: Lu. v. 19; Mk. v. 12).
2. "They left him and went away." But there was a deep purpose in this temporary withdrawal. Study the statement of that purpose as given in § 125: Mt. v. 15; Mk. v. 13; Lu. v. 20. Having failed to destroy the "authority" of "his speech" (§ 123), they would "ensnare him." They chose "spies" who affected a scruple of conscience. Observe the end in Lu. v. 20 b; to put to death was beyond Jewish jurisdiction; the Roman "governor" alone possessed that power.
3. Study the method they use as recorded in Lu. vv. 21, 22; Mk. v. 14; Mt. vv. 16, 17. "The Herodians": Jews who were devoted partisans of Herod's throne, as opposed to those zealous for national independence, that is, the Pharisees. Here, however, they unite in opposition to Him whose power seems a menace to both. Study their manner of approach. "There is something in this fawning malice,

Studies in the Life of Christ

STUDY 24: THE FINAL DAY OF THE PUBLIC MINISTRY OF JESUS

FIRST DAY: § 125. THREE QUESTIONS BY THE JEWISH RULERS (continued)

and treacherous flattery, almost as repulsive as the kiss of Judas."

4. Read Mk. v. 15; Mt. vv. 18, 19. "Why tempt ye me?": If He said 'It is lawful,' the Pharisees would denounce him to "the people," (cf. Deut. 17:15); if He said 'It is not lawful,' the Herodians would report Him to Pilate as a traitor. How may Jesus escape such superlative "craftiness"?
5. Thoughtfully study the profound answer of Jesus as given in Lu. vv. 23-25; Mk. vv. 16, 17 a; Mt. vv. 20, 21. Think through this reply for its deeper meanings. "Jesus Himself had never felt the least contradiction between these two orders of duties; and it is simply from His own pure consciousness that He derives this admirable solution." Study the effect of Jesus' answer as in Mk. v. 17 b; Mt. v. 22; Lu. v. 26.

PERSONAL THOUGHT:

"Render . . . unto God the things that are God's." How much of *myself* do I owe to God? The answer by Jesus: § 101, v. 33. How much of myself have I *given* to God?

Studies in the Life of Christ

STUDY 24: THE FINAL DAY OF THE PUBLIC MINISTRY OF JESUS

SECOND DAY: § 125. THREE QUESTIONS BY THE JEWISH RULERS (continued)

1. The Jewish people were divided in opinion concerning the acceptance of Roman rule in Palestine (Herodians against the Pharisees). We have seen how the parties united in common hostility to Jesus. But there were vital differences of belief among the Jews even in religious thought. In that regard the Pharisees were opposed by the Sadducees. The latter denied the resurrection of the body, the immortality of the soul, and all retribution after death. They accepted the books of Moses as authoritative, but regarded the other parts of the Old Testament as of subordinate importance. In the time of Jesus, the leading families of high priests were Sadducees. They would have a supercilious scorn for Jesus. Yet now in Jerusalem they must needs give heed to Him.
2. The Sadducees approach Jesus with a commonplace, materialistic objection. Study § 125: Mt. vv. 23-28; Mk. vv. 18-23; Lu. vv. 27-33. "Moses said": Deut. 25:5. Observe the touch of sarcasm in this statement of a supposed case.
3. Jesus had met a *political* question to the confusion of His opponents. How may He meet this *doctrinal* problem? Thoughtfully study His reply in Mt. vv. 29, 30; Mk. vv. 24, 25; Lu. vv. 34-36. The Sadducees denied the existence of angels (cf. Acts 23:8). "Worthy to attain to that world, and the resurrection": compare § 100, v. 14; 1 Cor. 15:23; 1 Thess. 4:16; Phil. 3:11.
4. "Ye do err, not knowing the scriptures." So Jesus now turns to the proof there given. Thoughtfully study Mt. vv. 31, 32; Mk. vv. 26, 27; Lu. vv. 37, 38. "In the book of Moses": Exod. 3:2-6. Precisely what is the argument here

Studies in the Life of Christ

STUDY 24: THE FINAL DAY OF THE PUBLIC MINISTRY OF JESUS

SECOND DAY: § 125. THREE QUESTIONS BY THE JEWISH RULERS (continued)

made by Jesus? It should be known that it does not depend upon "am", for this word is not expressed at all in Mark nor in the Hebrew. Seek for the profounder exposition suggested by Jesus.

5. "The scribes of the Pharisees" had probably often sought for proof with which to refute the Sadducees; but they lacked the spiritual insight. Study the effect of Jesus' reply upon them in Lu. vv. 39, 40; and upon the people in Mt. v. 33.

PERSONAL THOUGHTS:

1. "Is it not for this cause that ye err, that ye know not the scriptures nor the power of God?" Have I fortified myself against fundamental religious error by a sincere study of the scriptures, and a complete submission to the sway of the power of God within me?
2. "They that are accounted worthy to attain to that world, and the resurrection." Am I among these? The source of the resurrection: § 105, vv. 25, 26. The right relation to that source: § 68, vv. 53, 54. Am I among these?

Studies in the Life of Christ

STUDY 24: THE FINAL DAY OF THE PUBLIC MINISTRY OF JESUS

THIRD DAY: § 125. THREE QUESTIONS BY THE JEWISH RULERS (concluded)

1. The Pharisees and the Herodians had withdrawn when their crafty question was so wisely and unattackably answered by Jesus (§ 125, Mt. v. 22). The rivals of the Pharisees in religious belief had come with an assumed sense of their superiority to Jesus in wisdom and knowledge, and had presented their doctrinal difficulty. The luminous wisdom and spiritual depth of Christ's reply, by which the Sadducees were put to silence, would have the approval of the Pharisees, who were unable to confute the Sadducean argument. Yet they would not have the Nazarene regarded as a victor over all.
2. Study the course they now take as stated in § 125: Mk. v. 28; Mt. vv. 34-36. The scribes were primarily copyists of the law. Hence they had a minute knowledge of the text, and had come to be regarded as wise expounders of its meaning. As such they were called "lawyers." "The Jews were fond of classifying the commandments as great and small, or weighty and light."
3. Thoughtfully study the reply of Jesus as given in Mk. vv. 29-31; Mt. vv. 37-40. Refer to Deut. 6:4, 5, and to Lev. 19:18. Dwell upon these laws till a conception is formed of the effect upon the world if they were universally obeyed. Perhaps some of the "lawyers" had themselves come to this conclusion (cf. § 88, vv. 25-27). But what of their view of the *meaning* (§ 88, v. 29)? For another statement by Jesus of "the first" law see § 49, Mt. 6:24; of "the second," § 49, Mt. 7:12.
4. Study the effect of Jesus' answer as revealed by Mk. vv. 32-34. "The scribe's mind had got a glimpse of the significance of things, and thus of the supremacy of the moral over the ceremonial. . . . He was bordering on the great reality of true religion, *subjection of spirit to the will of God.*"

PERSONAL THOUGHTS:

1. "Thou shalt love the Lord thy God with *all* thy heart, and with *all* thy soul, and with *all* thy mind, and with *all* thy strength." Is it my will that God completely possess *all* of the powers of my being? Have I told Him so?
2. "Thou shalt love thy neighbor *as thyself.*" Accepting Jesus' definition of my neighbor (§ 88), do I so love? Have I shown them so?

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STUDY 24: THE FINAL DAY OF THE PUBLIC MINISTRY OF JESUS

FOURTH DAY: § 126. CHRIST'S UNANSWERABLE QUESTION § 127. THE DISCOURSE AGAINST THE SCRIBES AND PHARISEES (continued)

1. "No man after that durst ask him any question." He had shown such depth of insight that the effort to "ensnare him in his talk" was regarded as futile. Pharisees, Herodians, Sadducees and Scribes had alike been met and put to confusion. Jesus knows that not many days hence He will be condemned as a blasphemer (cf. § 44, vv. 17, 18; § 92, v. 33; § 138, Mt. vv. 63-66). He defends Himself in advance, through a question addressed to those who had been questioning Him. Here He may plead His cause in peace; not so when before such a tribunal on Friday. Hence His far-reaching question.
2. Thoughtfully study Jesus' question in § 126: Lu. vv. 41-44; Mk. vv. 35-37; Mt. vv. 41-45. The reference is to Psalm 110:1. Compare § 82, v. 42. Consider how the argument here used by Jesus answers the charge of blasphemy made against Him.
3. To a question asked earlier in the day they had answered "We know not" (§ 123). Read § 126, Mt. v. 46 for their position on this question. And yet they were the religious leaders, and claimed absolute reverence from the people! But study the interesting and hopeful statement in § 126, Mk. v. 37b.
4. "All the select wisdom and ingenuity of the learned and ruling classes, in both the great parties, had brought their most puzzling questions to the young teacher from Nazareth, who had never studied in any of the schools" (§ 82, v. 15). He had answered profoundly. To His own questions no answers

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STUDY 23: THE FIRST DAYS OF THE PASSION WEEK

SIXTH DAY: § 124. THREE PARABLES OF WARNING (continued)

1. Jesus had Himself made the application of His first parable (§ 124, Mt. vv. 28-32) directly to the Jewish rulers and outwardly righteous persons, in contrast to those persons who had been grossly wicked (v. 31). He did not here have in mind the Jews as opposed to the Gentiles, of which contrast He had already often spoken (Study 18). Now, however, He passes away from the consideration of classes within the Jews to the larger view of Judaism as a whole in its present form. And again He speaks in parabolic form. His word is: "Hear another parable."
2. Thoughtfully study the parable by a rapid but careful reading of (1) Mk. vv. 1-9, (2) Lu. vv. 9-16, (3) Mt. vv. 33-41. Taking the parable as a history of the Jewish nation in its relation to the interests of the Kingdom of God, determine the evident applications of its general truths. Regarding it in its prophetic phases, what exactly is the future for the Jews revealed by Jesus through it?
3. Fixing upon the most determinative truth suggested by the parable, that which constituted the climax of Jewish obduracy, Jesus announces in another form and with even greater clearness the destiny of the Jews in relation to the Kingdom of God. Study Mk. vv. 10, 11; Lu. vv. 17, 18; Mt. vv. 42-44. "This that is written": in Psalm 118:22, 23. Thoughtfully reconsider the parable and the parable-germ in the light of the application as made by Jesus in Mt. v. 43. With this clear statement concerning the meaning of the second parable, take that for the first as given by Jesus in Mt. v. 31. What is the difference?
4. Jesus had spoken so unreservedly and directly that His meaning could not be misapprehended. Study the effect as stated in Mt. vv. 45, 46; Mk. v. 12; Lu. v. 19. With this general situation, compare that in § 121: Mk. v. 18; Lu. vv. 47, 48.

PERSONAL THOUGHTS:

"Bringing forth the fruit thereof." Is my relation to the Kingdom of God characterized by that positive result in character and in life? Do I try to hold to self-service, and yet expect to enter into "the mysteries of the kingdom of God"? The result: "The kingdom of God shall be taken away from you."

Studies in the Life of Christ

STUDY 23: THE FIRST DAYS OF THE PASSION WEEK

SEVENTH DAY: § 124. THREE PARABLES OF WARNING (concluded)

1. Jesus had plainly stated that the most despised classes of Jewish society, those who were "vile, loathsome and alien to the feelings of the pure, the respectable and the patriotic" were entering the Kingdom of God while the Jewish religious leaders were without that Kingdom (1st Parable). Thus there was a judgment based upon individual character. But even as a nation the Jews were destined to a judgment by which the Kingdom of God would go beyond them (2d Parable). For the future, who then will be the possessors of the blessings of that Kingdom? how does it pass to them? on what conditions is it given? Jesus now answers these and other questions in parabolic form.
2. In His teaching, Jesus opens with the Jewish relation to the privileges of the Kingdom of God. Study the first part of the parable as given in Mt. 22:1-10. Thoughtfully determine the applications of the parable. What answer does this parable give to the question as to what "nation bringing forth the fruits thereof" was meant by Jesus when He spoke the second parable?
3. While the invitations given to the feast were all-inclusive, there were laws of propriety and decorum which must not be violated. Study Mt. vv. 11-13. In making the application to the Kingdom of God and its laws, what class is represented by "a man which had not on a wedding-garment"? Suggested: "The final condition of admission is the possession of the character that suits the Kingdom." Thoughtfully consider the general statement of the truth illustrated by the parable as given in the final verse of the Section.

PERSONAL THOUGHT:

"For many are called, but few chosen." Have I been chosen? Have I the "wedding-garment" which determines the answer to my question? In the thought of Jesus what is that garment? His answer: § 49, Mt. 7:21. Have I been chosen?

Studies in the Life of Christ

STUDY 24: THE FINAL DAY OF THE PUBLIC MINISTRY OF JESUS

FIFTH DAY: § 127. THE DISCOURSE AGAINST THE SCRIBES AND PHARISEES (concluded)

ness and earnestness in the discourse. As an historical comment upon v. 34, read 1 Thess. 2:14-16. The space from Abel (Gen. 4:10) to Zachariah covers the whole history of the Jews, for the Jewish canon closes with Chronicles (cf. 2 Chron. 24:20-22).

4. The final public discourse of Jesus draws to a close. What feelings will possess Him as He realizes this? Learn that from an appreciative study of the last paragraph of § 127.

PERSONAL THOUGHTS:

“Ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.” Is my religion outward or inward, formal or vital, of the mind or of *the will*, Pharisaic or Christlike? If the keen spiritual insight of Jesus were brought to bear upon my life *now*, what would be **His** judgment of me?

Studies in the Life of Christ

STUDY 24: THE FINAL DAY OF THE PUBLIC MINISTRY OF JESUS

SIXTH DAY: § 128. THE WIDOW'S TWO MITES

§ 129. GENTILES SEEKING JESUS (continued)

1. The final day of the public ministry of Jesus was marked by many significant occurrences. For a knowledge of what had already happened on that day, glance thoughtfully through §§ 122-127. What would be the physical condition of Jesus after these scenes? Read the first statement of § 128, Mk. v. 41 for a suggested answer. "The treasury": in the Court of the Women, where there were thirteen receptacles for religious dues and offerings, each labeled to show the particular object for which it was reserved (cf. § 84, v. 20).
2. Study § 128: Lu. vv. 1-4; Mk. vv. 41-44. "This incident, witnessed by Jesus at such a time, resembles a flower which He comes upon all at once in the desert of official devotion, the sight and perfume of which make Him leap with joy."
3. Jesus had definitely announced the judgment of the Jews (§ 124, Mt. v. 43). In plainest terms He had just given the basis for that judgment (§ 127). He had spoken His farewell words to the Jewish nation (§ 127, Mt. v. 39). How significant that at this point the Gentile world said,—"We would see Jesus"! For the account, read § 129, vv. 20-22.
4. The act of the Greeks in seeking Jesus, produces a profound impression upon Him. He becomes absorbed in the deeper meanings which it suggests. Thoughtfully study vv. 23-25. Jesus here utters "the most profound law of human life." Is that law for His life only? Study the explicit answer in v. 26.
5. To follow that law means death to Jesus. Reverently consider the feelings this thought awakens within Him,—v. 27. He will obey,—v. 28 a. "Each time that the Son performs a great act of self-humiliation and consecration, the Father answers by a sensible manifestation of approval,"—study v. 28 b (cf. §§ 19, 77).

PERSONAL THOUGHTS:

1. "They all did cast in *of their superfluity*." Is this true of my monetary gifts to the Kingdom of God? Do I always give to the point of real *self-denial*?
2. "He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal." "Everything which is not surrendered to God by a free act of sacrifice, contains a germ of death." Have I surrendered *everything*?

Studies in the Life of Christ

STUDY 24: THE FINAL DAY OF THE PUBLIC MINISTRY OF JESUS

SEVENTH DAY: § 129. GENTILES SEEKING JESUS (concluded)

§ 130. THE JEWS' REJECTION OF CHRIST

1. "Father, glorify thy name." It was the prayer of obedience. Study again the result which followed the prayer, as stated in § 129, v. 28. Thoughtfully study answer and prayer in § 19, Luke.
2. Read § 129, vv. 29-34. "Out of the law": the view of the Messiah advanced by them was probably based on such passages as Isa. 9:6,7; Psalms 110:1-4; Daniel 7:14 (cf. § 5, v. 33). Dwell in thought upon Jesus' vast conception of His mission (v. 32). What relation between this revelation and the coming of the Greeks?
3. Jesus does not directly answer. The time to teach has passed. He speaks a last warning, and makes a final appeal. Study His words in § 129, vv. 35, 36. "He departed": probably to Bethany, where he remained in retirement on Wednesday.
4. Having traced the history to this point of crisis, John meditates retrospectively upon the fact which the records have revealed. Study his conclusions as stated in § 130, vv. 37-41. The references: Isa. 53:1; 6:9, 10. "God has so constituted man, that, when he does not resist the first beginnings of sin, he loses the right of disposing of himself, and forcibly obeys even to the end the power to which he has surrendered himself."
5. John has given a dark picture. Has he anything of hope? Study vv. 42, 43. Even here he finds a vital defect.
6. "The summary of all the testimonies of Jesus which the Jews ought to have believed, but which they rejected." The last paragraph of § 130 is regarded as such, and not as a new utterance (cf. § 129, v. 36 b). With much careful thought, study that summary. What are its several great truths concerning the person and teaching of Jesus?

PERSONAL THOUGHT:

"They loved the glory of men more than the glory of God."
Do I allow the glory or praise of men to have *any* place in the determination of the purposes, plans or individual acts of my life?

Studies in the Life of Christ

STUDY 25: THE DISCOURSE ON THE LAST THINGS AND THE LAST SUPPER

FIRST DAY: § 131. DISCOURSE CONCERNING THE DESTRUCTION
OF JERUSALEM AND THE END OF THE WORLD
(continued)

1. Jesus has spoken His final *public* discourse. The day is Tuesday of the Passover week. All through the day He has been speaking in the courts of the Temple (§§ 122-130). It is now probably the evening. The conflicts with Pharisees, Herodians, Sadducees and scribes are over for the day. Jesus would add nothing to the judgment He has passed upon the nation. Study His course as in § 131, Mt. v. 1. "On his way": returning to the mount of Olives, whence He had come that morning. Now read § 131: Lu. v. 5; Mk. v. 1. It was a view which came to them as they were ascending the mount, probably as the last rays of sunset kindled into splendor the white stone and gold of the Temple. "What manner of stones!": some of them forty by twelve by twenty feet. But the thoughts of Jesus are other than those of the disciples, for read Lu. v. 6; Mt. v. 2; Mk. v. 2. Fulfilled under Titus.
2. Jesus and the disciples climb the mount. They rest. Study Mk. vv. 3, 4; Lu. v. 7; Mt. v. 3. "These things": to what did the disciples refer? Which evangelist adds a question about something beyond "these things"? Yet possibly the disciples did not separate between the destruction of Jerusalem and the end of the world. Jesus has not clearly done so in the records we have of His reply. The two events were somewhat confused in the general Jewish conception.
3. "What shall be the sign?" To those who have a keen sight for *signs*, Jesus has a "Take heed," for there are signs which are not signs. Of some of these, read in Mk. vv. 5-7; Mt. vv. 4-6; Lu. vv. 8, 9.

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STUDY 25: THE DISCOURSE ON THE LAST THINGS AND THE LAST SUPPER

FIRST DAY: § 131. DISCOURSE CONCERNING THE DESTRUCTION
OF JERUSALEM AND THE END OF THE WORLD
(continued)

4. "The *end* is not yet." Read Lu. vv. 10, 11; Mk. v. 8; Mt. vv. 7, 8. "All these things," which are events certain to happen again and again in the history of the world, "are the *beginning*" and not to be taken as having any reference to "the end of the world". With the disciples, as with many of their successors, there was need of this caution against being "led astray."
5. Rather than encourage concern about "the sign," Jesus would return to practical, personal considerations. Read Mk. v. 9; Lu. vv. 12, 13. If, however, the question of "the end" still persists, the answer is explicit. Read Mk. v. 10. Tranquillity, not concern, should, however, mark the disciples' course. Read Mk. v. 11; Lu. vv. 14, 15. Even the severest personal trials are no indication of "the end." Read Mk. vv. 12, 13; Lu. vv. 16-18; Mt. vv. 9-13.
6. To all of these false *signs* (cf. Mk. v. 5), Jesus would give one unmistakable corrective. Thoughtfully study Mt. v. 14 (cf. Mk. v. 10).

PERSONAL THOUGHT:

"Take heed that no man lead you astray." Do I take my thoughts of the time and manner of future religious events from the Teaching of Jesus?

Studies in the Life of Christ

STUDY 25: THE DISCOURSE ON THE LAST THINGS AND THE LAST SUPPER

SECOND DAY: § 131. DISCOURSE CONCERNING THE DESTRUCTION OF JERUSALEM AND THE END OF THE WORLD (continued)

1. "What shall be the sign?" To save them from misconception, Jesus has already told them of some things which are *not* "the sign" (First Day). He now speaks about a true sign of the fulfillment of "these things." Read of it in Lu. v. 20. Study the less direct statement in Mt. v. 16; Mk. v. 14,—refer to Dan. 9:26, 27. And Jesus intended that this sign should have a practical bearing on the movements of the Christians. Read Mk. vv. 14-16; Mt. vv. 16-18; Lu. vv. 21, 22. Remembering this warning of Jesus, the Christians of Judea fled to Pella beyond Jordan, and thus escaped the catastrophe. For some knowledge of that catastrophe, read Mt. vv. 19-22; Mk. vv. 17-20; Lu. vv. 23, 24. "On a Sabbath": for the traditional law put a Sabbath day journey at 1,050 yards. No recorded distresses have been so vast, so prolonged, so terrible as those which were endured by Jerusalem. A million of Jews perished in this war; 97,000 were led captive to Egypt and the other provinces of the Roman empire.
2. Yet even the destruction of Jerusalem does not betoken "the end of the world." The awful events connected with it may multiply false teachers, "But take ye heed." Read Mt. vv. 23-25; Mk. vv. 21-23. "What shall be the sign of thy coming?" (Mt. v. 3): for Jesus' answer, study Mt. vv. 26-28.
3. The reference to "the coming of the Son of man" leads Jesus to some additional statements on that subject: (1) what precedes it,—read Mt. v. 29; Mk. vv. 24, 25; Lu. vv. 25, 26; (2) the event,—read Lu. vv. 27, 28; Mk. vv. 26, 27; Mt. vv. 30, 31.

Studies in the Life of Christ

STUDY 25: THE DISCOURSE ON THE LAST THINGS AND THE LAST SUPPER

SECOND DAY: § 131. DISCOURSE CONCERNING THE DESTRUCTION OF JERUSALEM AND THE END OF THE WORLD (continued)

4. Jesus now returns to "these things" about which the disciples *primarily* inquired. He has told them fully of "the sign" (Lu. v. 20). He has not yet answered the question "when?" (Mk. v. 4). For the reply to that inquiry, thoughtfully study Mt. vv. 32-35; Mk. vv. 28-31; Lu. vv. 29-33. So the two parts of the question as stated by Mark (v. 4) and Luke (v. 7) are fully answered.
5. From Matthew the question seems larger (v. 3). Jesus has answered about "the *sign* . . . the world" (Mt. vv. 29-31). But "when" as to *that* event? What may He say as to "*that* day or *that* hour"? Find His answer in Mk. v. 32; Mt. v. 36.
6. Though Jesus was not able to announce the *time* of "the end of the world," He has counsel for the practical guidance of every life in its relation to that event. Study Mt. vv. 37-42; Lu. vv. 34-36; Mk. vv. 33-37.

PERSONAL THOUGHT:

"Watch therefore: for ye know not on what day your Lord cometh." Do I always so live that no moment of any day finds me in such a life that I would be ashamed in the immediate presence of Christ?

Studies in the Life of Christ

STUDY 25: THE DISCOURSE ON THE LAST THINGS AND THE LAST SUPPER

THIRD DAY: § 131. DISCOURSE CONCERNING THE DESTRUCTION OF JERUSALEM AND THE END OF THE WORLD
(continued)

1. "Watch therefore: for ye know not on what day your Lord cometh." That was the message of Jesus in final answer to the inquiry from His disciples, "what shall be the sign of thy coming?" He dwells upon and more fully develops and emphasizes that fundamental characteristic of a disciple. His thought is given in beautiful, parabolic form.
- 2 Study the thought as expressed in the parable-germ given by Matthew (vv. 43, 44). As applied to the disciples of Christ, what is the truth taught?
- 3 Study another form under which Jesus presents His teaching,—Mt. vv. 45-51. Observe here again (v. 50) that solemn refrain which has marked these references to future events (cf. vv. 42, 44).
- 4 The subject of *watching* occupied a very prominent place in the thoughts of Jesus in His last days. He would emphasize and re-emphasize the need to His disciples. Study the beautiful parable by which He now presents the truth,—Mt. 25:1-13. Read consecutively § 131: Mt. 24:42, 44, 50; 25:13.
5. "Watch therefore, for ye know not the day nor the hour." But there are other duties besides that of watchfulness. Learn these from a thoughtful study of Mt. 25:14-30. What are the truths taught by Jesus through the parable of the talents?
6. What are the several characteristics of true discipleship which Jesus has revealed through His references to "the coming of the Son of man"?

PERSONAL THOUGHT:

"For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away." Am I making the most faithful and diligent possible use, on behalf of the Kingdom of God, of every talent with which God has entrusted me?

Studies in the Life of Christ

STUDY 25: THE DISCOURSE ON THE LAST THINGS AND THE LAST SUPPER

FOURTH DAY: § 131. DISCOURSE CONCERNING THE DESTRUCTION OF JERUSALEM AND THE END OF THE WORLD (concluded)

1. Jesus has told His disciples clearly of both "the sign" and the time of the destruction of Jerusalem. Concerning "the sign of thy coming, and of the end of the world" He has made some revelations, but has announced that "of that day and hour knoweth no one . . . but the Father only." In the absence of definite knowledge on the *time* of "the coming of the Son of man", His words are Beware! Endure! Watch! Pray! Labor! He now concludes the discourse with some revelations of the nature and significance of His coming.
2. The *time* is not known even by the Son, but when it does come, then—§ 131, Mt. 25:31-33 makes the statement of the purpose; study that paragraph. State carefully in other words, the truths here taught.
3. Jesus now gives some revelation of the *basis* of judgment for the solemn separation of which He has just spoken. Thoughtfully read vv. 34-40. What is here given as that which determines the destiny of the individual? Why do these acts have such vital significance?
4. With deep solemnity those "on the left hand" are addressed. Study the cause of their condemnation, as stated in vv. 41-46. What was the fundamental wrong in them? Thus Jesus ends His great eschatological discourse on the Mount of Olives.
5. Jesus had announced His approaching death to His disciples many months before (§ 76). He had several times repeated it (§§ 77, 79, 82, 84, 113). They were slow to understand Him. The end is near. Study His *final* announcement in § 131, Mt. 26:1, 2.
6. Read § 131: Mk. 11:19; Lu. vv. 37, 38. If "the people" came on Wednesday morning, they did not find Him "in the temple" as they had on Monday and Tuesday.

PERSONAL THOUGHTS:

"Inasmuch as ye did it not unto one of these least, ye did it not unto me." Have I obeyed "the great and first commandment" (§ 125, Mk. vv. 29, 30), but failed to obey the "second *like unto it*" (§ 125, Mt. vv. 38, 39)? "Then shall he say also unto them on the left hand. Depart from me, ye cursed."

Studies in the Life of Christ

STUDY 25: THE DISCOURSE ON THE LAST THINGS AND THE LAST SUPPER

FIFTH DAY: § 132. THE CONSPIRACY BETWEEN THE CHIEF PRIESTS AND JUDAS

1. The final day of the public ministry of Jesus has been filled with intense activities, both in Jerusalem (§§ 122-130), and on the mount of Olives (§ 131). It is now the close of that memorable day. In § 132, read Lu. v. 1; Mk. v. 1 a; Mt. vv. 1, 2. "After two days": Wednesday and Thursday must intervene before the Friday on which the paschal lamb is to be eaten. For some knowledge of the Passover, read rapidly but thoughtfully through Exod. 12:1-20. The Passover season corresponds to the end of March and beginning of April.
2. It is now the night following the great series of discourses in the Temple, by which Jesus so defeated and silenced the Jewish teachers. He has left the city, and with His disciples is spending the night upon the mount of Olives. But where are those who have been so bitterly opposing Him during the day? For the answer, make a study of § 132: Mt. vv. 3-5; Mk. vv. 1 b, 2; Lu. v. 2. "Their humiliation and defeat before the people—the immense and divine superiority of the wisdom of Jesus so publicly displayed—had at last aroused them into irreconcilable hostility."
3. Make a thoughtful comparative study of the four statements of hostility: (1) § 121, Mt. vv. 15-17; (2) § 124, Mt. vv. 45, 46; (3) § 125, Lu. v. 20; (4) § 132, Mt. vv. 3-5. What are the differences, and what development is shown?
4. "Not during the feast." But when they so determined they did not expect aid from that source from which it now came. Study § 132: Mt. vv. 14-16; Mk. vv. 10, 11; Lu. vv. 3-6. Judas was baffled for a time by the entire and unexpected seclusion which Jesus observed on Wednesday and Thursday. "Instead of dominion,—service; instead of power,—persecution; instead of honor,—shame; this was all that was left of his hopes and prospects once so brilliant." So he "covenanted" to sell Him whom he professed to serve.

PERSONAL THOUGHTS:

"What are ye willing to give me, and I will deliver him unto you?" For how much would I renounce all allegiance to Jesus Christ? By how much, which I am unwilling to give, am I now kept from a *full* allegiance to Him?

Studies in the Life of Christ

STUDY 25: THE DISCOURSE ON THE LAST THINGS AND THE LAST SUPPER

SIXTH DAY: § 133. THE LAST SUPPER (continued)

1. After that momentous Tuesday, Jesus, it seems, remained almost two days in retirement. He does not again enter Jerusalem until the evening of Thursday. But during that day two of His disciples go to the city on His behalf. In § 133, read Mt. v. 17; Mk. v. 12; Lu. vv. 7-9. In explanation of Luke's seventh verse, it may be said that the lambs for the Passover feast were sacrificed in the temple, from three to six o'clock on Thursday afternoon. The Jewish day began with sunset, so the feast was opened some hours after the sacrifice by the supper at which the lamb was eaten. Thus the feast proper began with Friday, that is, with six o'clock of Thursday evening; but the period of "unleavened bread" included the preceding or preparatory day, that is, Thursday.
2. Read § 133: Mt. vv. 18, 19; Lu. vv. 10-13; Mk. vv. 13-16. "Jesus gave no name because he did not wish Judas to learn the place in advance, being aware of his treacherous designs, and desiring to remain uninterrupted till a later hour." "The householders at Jerusalem were accustomed to receive into their houses without charge such family groups as wished to eat the paschal lamb."
3. Read Mt. v. 20; Mk. v. 17; Lu. v. 14. "When the hour was come": that is, after sunset, and consequently on the opening of the Jewish Friday, or our Thursday evening. Thoughtfully read Lu. vv. 15-18. What is meant by "until it be fulfilled in the kingdom of God"?
4. And now in these last holy hours surely no ambitious thought can have any place within His disciples. But read Lu. v. 24! With infinite patience, He again quietly repeats one of the great laws of the Kingdom of God. Study Lu. vv. 25-27. Yet He has a promise of place for the men of this group, for read Lu. vv. 28-30. That will come after His law has been fully learned and obeyed.

PERSONAL THOUGHTS:

"He that is the greater among you, let him become as the younger, and he that is chief, *as he that doth serve*." Do I obey this law of Jesus in all of my relations with others? Would I attain to some measure of the true greatness of Christ? Then His method: "I am in the midst of you as *he that serveth*." Is that *my* method?

Studies in the Life of Christ

STUDY 25: THE DISCOURSE ON THE LAST THINGS AND THE LAST SUPPER

SEVENTH DAY: § 133. THE LAST SUPPER (concluded)

1. "I am in the midst of you as he that serveth." The "contention among them" had brought forth this statement of the law of Jesus' life. He had called His disciples to an obedience of the same law for the life of each of them (§ 133, Lu. v. 26). Now by a definite act of service He would impress the truth so often taught in the past, and as often completely disregarded by the disciples. John has given us the record. Thoughtfully study his 1st to 11th verses in § 133. What did Jesus mean by His answer in the 7th verse? With v. 8a compare § 76, Mt. v. 22. "If I wash thee not, thou hast no part with me": "The first condition of discipleship is self-surrender." What is meant by Jesus in v. 10? What characteristics of Peter are evidenced in this narrative?
2. The significance of Jesus' act would be but partly apprehended. He gives His own interpretation of it. Study His statement in Jo. vv. 12-17. Even with Jesus' explanation, there was a "hereafter" of clearer insight (v. 7), which followed His highest act of service—His death.
3. "Blessed are ye if ye do them." But He knew that not all would *do*, for study Jo. vv. 18-20. "The scripture": Ps. 41: 9. He had a purpose in thus revealing clearly His foresight (v. 19).
4. Jesus reference to the betrayer (Jo. v. 18). awakened deep feelings, and led to more definite statements. Thoughtfully read Mk. vv. 18-21; Mt. vv. 21-25; Lu. vv. 21-23. Now make a study of the more circumstantial account given by John in vv. 21-30.
5. Make a careful comparative study of Lu. vv. 19, 20; Mt. vv. 26-29; Mk. vv. 22-25. For words corresponding in part to Mt. v. 29 and Mk. v. 25, see p. 180, Lu. vv. 17, 18.
6. The Jews were accustomed to sing Psalms 113 to 118 in connection with the paschal meal. Read § 133. Mt. v. 30; Lu. v. 26.

PERSONAL THOUGHTS:

"I have given you an example, that ye also should do as I have done to you." Have I followed the example given me by Jesus through a full acceptance of a *life of service*? "If ye know these things, blessed are ye if ye *do* them."

Studies in the Life of Christ

STUDY 26: THE FAREWELL DISCOURSES OF JESUS

FIRST DAY: § 134. CHRIST'S FAREWELL DISCOURSES (continued)

1. "Jesus has thus taken leave of Judas, an eternal leavetaking. He turns now towards His own, and the farewell which He addresses to them is an: until we meet again. The departure of Judas has restored to His restrained feeling all its freedom. He can henceforth pour forth His feelings. Softened as they are by the love of which He has just borne witness, humbled as they have never been, even by His humility, the apostles are now well prepared to receive and to appropriate to themselves His last revelations." For some knowledge of the effect of Judas' withdrawal, study § 134, Jo. vv. 31, 32.
2. Study the "new commandment" of Jesus to His "little children" as given in Jo. vv. 33-35. In what sense was this a *new* commandment (cf. Lev. 19:18; § 125, Mk. vv. 29-31)?
3. Peter asks the question now uppermost in the thoughts of the disciples. Study Jo. vv. 36-38. Now read the record by Matthew (vv. 31-35), then that by Mark (vv. 27-31). "It is written": in Zech. 13:7. What characteristics of Peter are evidenced here? Dwell upon the thoughts suggested by Mt. v. 32, and by Mk. v. 31. Study Luke's statement of this incident (vv. 31-34). "The tempter is present; he has gained the mastery of Judas; he threatens the other disciples also; he is preparing to attack Jesus Himself (cf. § 134, Jo. 14:30). And the danger to each is in proportion to the greater or less amount of alloy which his heart contains."
4. To that time, the Twelve, protected by the favor which Jesus enjoyed with *the people*, had led a life of security. "But *now*"—what? Read Lu. vv. 35-38 (cf. Isa. 53:12; § 64, Mt. vv. 9, 10; § 87, Lu. v. 4). That there may be no misinterpretation read also § 137: Jo. vv. 10, 11; Mt. vv. 51, 52.
5. Jesus had said much on this evening that tended to cause alarm. He would now restore confidence. Read Jo. 14:1-4. But the question of Peter (§ 134, Jo. 13:36), as yet unanswered, remains as a difficulty now intensified, for read Jo. 14:5-7. The answer of Jesus is misapprehended, for read the next verse. Thoughtfully study now the self-revelation given by Jesus in Jo. 14:9-11.

PERSONAL THOUGHT:

"I will lay down my life for thee" (cf. § 148, vv. 18, 19). Is my loyalty to Jesus Christ so absolute that, if necessary, I would profess and *do* as Peter professed and *did*?

Studies in the Life of Christ

STUDY 26: THE FAREWELL DISCOURSES OF JESUS

SECOND DAY: § 134. CHRIST'S FAREWELL DISCOURSES (continued)

1. Having revealed the truth of His union with the Father (§ 134, Jo. 14:9, 10), Jesus called His disciples to positive belief in that truth (§ 134, Jo. 14:11). But that belief, based, it may be, on *His* works, has a positive power in *other* works,—read v. 12 (cf. Acts 2:41). Jesus now indicates the believer's part in these works,—read vv. 13, 14. What constitutes the true limitation of prayer and of works?
2. Having thus fully answered the several questions of His disciples suggested by "Yet a little while I am with you" (§ 134, Jo. 13:33), Jesus gives some words of consolation to His "Little children." Thoughtfully study those words in vv. 15-17. Upon what condition in the disciple does Jesus make the gift of "the Spirit of truth" to depend?
3. The promise gives comfort. But does it mean that Jesus will not *Himself* be with them? Study thoughtfully His words in vv. 18-21. So "the Spirit of truth" is none other than "Jesus Himself in another form." For some apprehension of the expediency of Christ's bodily departure, dwell in thought upon the statement in the 20th verse. "The transcendent fact of the communion between Jesus and God will become for them the object of a distinct perception through the immediate experience of their own communion with Jesus." Upon what condition in the disciple does Jesus make the manifestation of Himself to depend?
4. Another disciple has a difficulty. Thoughtfully study question and reply in vv. 22-24. According to Jesus, what is it that determines whether or not He will manifest Himself to any man? Why is He not manifest "unto the world"?
5. Thoughtfully study the closing reflections of Jesus as in vv. 25-31. Thus He returns to the, "Let not your heart be troubled." What reasons does Jesus give for His acceptance of death (v. 31)?

PERSONAL THOUGHTS:

"If ye love me, ye will keep my commandments" (v. 15).
"If a man love me, he will keep my word" (v. 23). "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him" (v. 21). Do I *fully* comply with this fundamental condition for the personal manifestation of Jesus to myself?

Studies in the Life of Christ

STUDY 26: THE FAREWELL DISCOURSES OF JESUS

THIRD DAY: § 134. CHRIST'S FAREWELL DISCOURSES (continued)

1. "Arise, let us go hence" (§ 134, Jo. 14:31). From the "large upper room" Jesus and the disciples now probably went toward the Mount of Olives. If the discourses which follow were spoken at some point on the way, the vineyards on the hillsides, or, more especially, the fires of the vine-prunings by Kidron, may have furnished the image He now uses. The thought of Jesus is now turned toward the more distant future of His disciples, in their relation (1) to Him, (2) to each other, (3) to the world.
2. Thoughtfully study § 134, Jo. 15:1-8. For the central thought of Jesus here, take His words,—“beareth not fruit”, “beareth fruit”, “bear more fruit”, “bear fruit”, “much fruit”, “much fruit”. Determine with clearness what Jesus means by “Abide in me”. What condition of prevailing prayer does Jesus here give? What relation does the prayer bear to “much fruit”?
3. Thoughtfully study vv. 9-11. What does Jesus give as the basis of the “joy” which marked His life? What way does He give for the fulfilment of the joy of any disciple of His?
4. Read v. 12 with v. 17. Now study the several thoughts by which the two statements of the commandment are connected, vv. 12-17. Read vv. 9 a and 12 as one verse, with observation of the “Even as”, “even as”. What does Jesus give as the larger purpose in His choice of this group of friends? “That your fruit should *abide*”: upon what does the stability of any Christian work depend?
5. But the disciples will bear a relation to the world as well as to Jesus (vv. 1-11), and to each other (vv. 12-17). For Jesus’ statement of that future, read vv. 18-25. “The word that I said”: cf. § 64, Mt. 10:24. “In their law”: Ps. 35:19; 69:4.

PERSONAL THOUGHTS:

1. “If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you.” Do I fulfil this fundamental condition of prevailing prayer?
2. “If ye keep my commandments, ye shall abide in my love; *even as I* have kept my Father’s commandments, and abide in his love.” Do I abide in Christ through this *unmistakable* way revealed to me by Him?
3. “Ye are my friends, if ye do the things which I command you.” Judged by the standard which *He* gives, am I a friend of Jesus?

Studies in the Life of Christ

STUDY 26: THE FAREWELL DISCOURSES OF JESUS

FOURTH DAY: § 134. CHRIST'S FAREWELL DISCOURSES (continued)

1. Jesus has spoken of the hatred of the world (§ 134, Jo. 15: 18-25). He will develop that truth more fully. But He interrupts Himself for a moment to refer to the power which will sustain the disciples. Read § 134, Jo. 15:26, 27. It is still "bear witness", "bear witness" in order to the "bear fruit," "much fruit" of Jo. 15:1-8.
2. Jesus has even more serious things to announce to the disciples. Read § 134, Jo. 16:1-4. For a comment on v. 2, read the course of Paul, as in Acts 26:9-11. All was to be different after Jesus had gone and when they had fully entered upon their great mission. Yet it was "expedient," for read vv. 5-7. "No one asked how this departure affected *Him*; so completely had their own sorrow absorbed them. Thus they missed the abiding significance of His departure for themselves." "It is expedient": "The withdrawal of His limited bodily Presence necessarily prepared the way for the recognition of a universal Presence." In what other ways was it expedient?
3. "The Spirit of truth," of whom Jesus makes such promise, bears a relation (1) to the world, (2) to the disciples. (1) Concerning His relation to the world, study thoughtfully in vv. 8-11. Determine with clearness the meaning of the separate statements of v. 9, v. 10 and v. 11. (2) Concerning the relation of "the Spirit of truth" to the disciples, make a careful study of vv. 12-15. "He shall not speak from himself": "His teaching is the perfect expression of the one will of God." That which is here affirmed of the Spirit is also said of Jesus (cf. § 82, v. 16; § 84, vv. 26, 28; § 85, vv. 38, 40; § 134, Jo. 15:15b). For some knowledge of the vital work of "the Spirit of truth," dwell much in thought upon the revelation given in v. 14. "There is a mysterious exchange here and, as it were, a rivalry of divine humility. The Son labors only to glorify the Father, and the Spirit desires only to glorify the Son. Christ, His word and His work—herein is the sole text on which the Spirit will comment in the souls of the disciples."

PERSONAL THOUGHT:

"Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth." Do I constantly fulfil the condition on which the Spirit of truth is given (cf. Acts 5:32)?

Studies in the Life of Christ

STUDY 26: THE FAREWELL DISCOURSES OF JESUS

FIFTH DAY: § 134. CHRIST'S FAREWELL DISCOURSES (concluded)

1. Jesus has opened some distant prospects to His disciples with reference to their life and work in the future. He now returns to that matter which most occupies the thoughts of the present moments, that of His impending departure. How natural that He should thus close! Read § 134, Jo. 16:16-18. "The objections of the disciples are natural, from their point of view. Where for us all is clear, for them all was mysterious. If Jesus wishes to found the Messianic kingdom, why go away? If He does not wish it, why return? Then, how can they imagine these contrary phases which are to be accomplished one after another?"
2. Jesus anticipates their question. Read vv. 19-22. He does not explain the supreme facts which are about to succeed each other so rapidly, for that would be an explanation which they could not understand. He limits Himself to a description of the consequences of these facts. "A time of bitter sorrow is to be followed by joy (19, 20), by joy springing (so to speak) naturally out of the sorrow (21, 22)." And that joy is to be carried to a complete fulfilment, for read vv. 23, 24. The privileges are: a full *knowledge* (v. 23 a) and a full *power* (v. 23 b). So "the Spirit of truth" is "Jesus Himself in another form."
3. The disciples had many questions while He was with them in the flesh. But the future will be different. Read vv. 25-27. Study the 28th verse as "a brief summary of the whole historic work of Christ." Now study the effect upon the disciples of "this simple and precise recapitulation of all the mysteries of His past, present and future existence," as given in vv. 29, 30. "Here is for Jesus a moment of unutterable sweetness; He is recognized and understood—He Jesus—by these eleven Galileans. This is for Him enough; His work is for the moment ended. There remains nothing further for Him but to close the conversation and give thanks." Read vv. 31-33.

PERSONAL THOUGHT:

"Your joy *no one* taketh away from you." Is such joy one of the characteristics of *my* service of Christ?

Studies in the Life of Christ

STUDY 26: THE FAREWELL DISCOURSES OF JESUS

SIXTH DAY: § 135. THE INTERCESSORY PRAYER (continued)

1. "The announcement of victory with which Jesus closed His conversations with the disciples (§ 134, Jo. 16:33) was an anticipation of faith. To transform the victory which was announced into a present reality, nothing less was needed than the action of the omnipotence of God. It is to Him that Jesus turns."
2. (1) The prayer of Jesus for Himself:
Thoughtfully, reverently and prayerfully study § 135, vv. 1-5. What is the object of that glorification of Himself for which Jesus prays? Give much thought to Jesus' profound definition of "eternal life" (v. 3). What is meant by "know"? "I glorified thee": "By a life of absolute obedience and love Christ had revealed—and therefore glorified—the Father." "The work which thou hast given me": "Christ's work is not self-chosen, but wrought out in perfect obedience." With v. 5, thoughtfully read Phil. 2:5-11.
3. (2) The prayer of Jesus for His disciples:
(a) His ministry with them,—study vv. 6-8. "I manifested thy name": "Christ made known perfectly the name of God as Father in His life. Even to the Jew this conception of the relation of God to man was new." With vv. 7, 8, read again § 134, Jo. 16:29, 30. Jesus has set forth the character and the position of the disciples, what they had received and made their own; He now looks forward to their future.
(b) His prayer for them,—study vv. 9-13. "The scripture": Ps. 41:9. "I am glorified in them": "To glorify God or Christ is to make Him known or to acknowledge Him as being what He is. Here then Christ bears witness to the faith of the disciples who had been enabled to confess Him even in His state of self-humiliation." "That they may be one": "The unity is not only of will and love but of nature, perfectly realized in absolute harmony *in Christ.*" "These things I speak": "The prayer was uttered aloud that the disciples might draw strength from the words which they heard."

PERSONAL THOUGHT:

"I glorified thee on the earth" (v. 4). "I manifested thy name" (v. 6). Am I doing on behalf of the Son those things which the Son did on behalf of the Father?

Studies in the Life of Christ

STUDY 26: THE FAREWELL DISCOURSES OF JESUS

SEVENTH DAY: § 135. THE INTERCESSORY PRAYER (concluded)

1. Thoughtfully study, as a whole, the prayer made by Jesus for His own person (§ 135, vv. 1-5). Now read Jesus' review of His ministry for His disciples (vv. 6-8). Give new thought to the prayer for the disciples to the point already considered (vv. 9-13). But the disciples are not only going to remain *alone* in the world; they are to be the objects of its *hatred*. Study the additional requests of Jesus on their behalf, as in vv. 14-19. What does Jesus mean by the prayer of v. 17? "I sanctify myself": "He showed through His life how all that is human may be brought wholly into the service of God. The sacrifice of life was now to be consummated in death, whereby the last offering of *self* was made."
2. (3) The prayer of Jesus for all believers:
Thoughtfully study the remaining verses of the chapter (vv. 20-26). "That they may all be one": "That which separates believers is what they have of *self* in their views and will; that which unites them is what they have of Christ, and thereby of the divine, in them." What does Jesus set forth as the result of such unity? To what does Jesus refer in His mention of "the glory which thou hast given me"? "That they may behold my glory": "The glory here spoken of is the glory of a restored and consummated harmony of God and man, which is made the final object of the contemplation of believers, even as it is already potentially given to them (cf. v. 22). "In the two concluding verses (vv. 25, 26) the justification (if we may so speak) of the whole prayer is gathered up in a simple enumeration of the facts of the world's ignorance, Christ's knowledge, and the disciples' faith; and the substance of it in the two fold end, that the love of the Father for the Son, and the Son Himself, may be in the disciples, who henceforward represent Him."
3. Thoughtfully read through the prayer of Jesus as a whole.

PERSONAL THOUGHT:

As a disciple of Jesus, am I fulfilling the mission which He here reveals as that chosen by Him for those who are His?

Studies in the Life of Christ

STUDY 27: JESUS IN GETHSEMANE AND BEFORE THE JEWISH AUTHORITIES

FIRST DAY: § 136. THE AGONY IN GETHSEMANE

1. Jesus and His disciples may have remained in the "large upper room" during the profound discourses of John 15 and 16, and the sweet and solemn prayer of John 17, notwithstanding the suggestion of § 134, Jo. 14:31 b. Read § 136: Mt. v. 30; Mk. v. 26; Lu. v. 39; Jo. v. 1. "He went forth": may refer, however, to the departure from the limits of the city, rather than to that from the room. The brook Kidron separates Olives from the Temple-mount.
2. Read Lu. v. 40; Mk. v. 32; Mt. v. 36. For the need of prayer on the disciples' part, read again in § 134: Mt. v. 31; Mk. v. 27; Lu. v. 31. But in this supreme hour of trial Jesus would not be utterly alone, for read Mk. vv. 33, 34; Mt. vv. 37, 38 (cf. §§ 60 b, 77). Why did Jesus wish them near Him?
3. Thoughtfully study Mt. v. 39; Mk. vv. 35, 36; Lu. vv. 41-43. "Not as I will but as thou wilt": study this *fundamental* law of Jesus' life as stated by Him in § 33, vv. 32, 34; § 44, v. 30; § 68, v. 38; § 84, v. 29; § 85, v. 55 b; § 134: Jo. 14: 31 a; Jo. 15:10 b.
4. Read Mt. vv. 40, 41; Mk. vv. 37, 38. It was now past the midnight hour, hence the sleep. The time of their temptation was very near. There was need for intense prayer on their part. Read Mk. vv. 39, 40; Lu. vv. 44-46; Mt. vv. 42, 43. What *progress* is marked by the second prayer? Study Mk. vv. 41, 42; Mt. vv. 44-46. "Sleep on now" so far as concerns the object for which He desired them to watch, but "Arise," in view of that which is imminent.
5. "Jesus rises from this struggle delivered from His fear; that is to say, in possession of the profound calm which *perfect submission* gives to the soul. He has given Himself up *wholly*; He has done what He Himself proclaimed before passing the Kidron: 'For their sakes I sanctify myself' (§ 135, v. 19). Henceforth He walks with a firm step to meet that cross the sight of which an instant before made Him stagger."

PERSONAL THOUGHTS:

"Not my will, but thine, be done." Have I likeness to Jesus through a *full* acceptance of this *principle* for my life? Is this prayer of Jesus the prayer of prayers in my life of prayer?

Studies in the Life of Christ

STUDY 27: JESUS IN GETHSEMANE AND BEFORE THE JEWISH AUTHORITIES

SECOND DAY: § 137. THE BETRAYAL AND ARREST (continued)

1. Thoughtfully study again the account of the conspiracy between the chief priests and Judas as given in § 132: Mt. vv. 14-16; Mk. vv. 10, 11; Lu. vv. 3-6. For what special condition did Judas wait? Why was this precaution taken? Consider how fully the present place of Jesus and the Eleven (Gethsemane) meets the condition.
2. In § 137, read Lu. v. 47 a; Mt. v. 47; Mk. v. 43. "From the chief priests and the scribes and the elders": thus the highest court of the Jews had given authority for the arrest. The chief priests were for the most part Sadducees, while the scribes were probably all Pharisees. Read Mk. vv. 44-46; Mt. vv. 48-50; Lu. vv. 47 b, 48. The "token" was probably agreed upon because the Roman officer in charge of "the band of soldiers" did not know Jesus (cf. § 137, Jo. v. 3). With Mt. v. 50 compare § 133, Jo. v. 27 b.
3. Read Mk. v. 47; Lu. vv. 49-51; Mt. vv. 51-54. For the name of the "certain one", read § 137, Jo. v. 10. "This act of violence not only compromised the safety of Peter, but even the Lord's cause. Jesus was all but hindered thereby from addressing Pilate in the words so important for His defence against the crime with which the Jews charged Him (cf. § 139, Jo. 18:36). Nothing less was needed than the immediate cure of Malchus to restore the moral situation." "Future years would teach the disciples that Christ's cause is served by dying, not by killing."
4. Read Mt. vv. 55, 56; Mk. vv. 48-50; Lu. vv. 52, 53. What parties in the "great multitude" (Mt. v. 47) does Luke name? The "captains of the temple" were the heads of the soldiery charged with keeping guard over the Temple.
5. Read the note by Mark, vv. 51, 52. It has been conjectured that the young man was Mark himself, whose mother had a house in Jerusalem (Acts 12:12), and who delighted to thus "link himself on, in what may have been to him the turning point of his spiritual history, to this great event."

PERSONAL THOUGHT:

"And they all left him, and fled." Does my discipleship to Jesus mean so much to me that I would accept imprisonment and death rather than renounce allegiance to Him?

Studies in the Life of Christ

STUDY 27: JESUS IN GETHSEMANE AND BEFORE THE JEWISH AUTHORITIES

THIRD DAY: § 137. THE BETRAYAL AND ARREST (concluded)

§ 138. THE TRIAL BEFORE THE JEWISH AUTHORITIES
(continued)

1. Thoughtfully read through the account of the betrayal and arrest of Jesus as given by John in § 137. What are the details given by John but not by the other evangelists? In what order may the several events of the four writers be arranged so as to present a complete whole? The "soldiers" (v. 3) were part of the body of Roman soldiers stationed as a garrison in Jerusalem; the "officers" (v. 3) were members of the temple-police, under control of "the chief priests and the Pharisees," that is, the Sanhedrin.
2. In § 138, read Mt. v. 57 a; Mk. v. 53 a; Lu. v. 54 a; Jo. vv. 12-14. Distinguish (Jo. v. 12) "the band" of Roman soldiers, "the chief captain" or Roman officer in command of them, and "the officers of the Jews" or temple-police. With this verse take Lu. v. 52 and Mk. v. 47 and determine the different elements of the "great multitude" (Mt. v. 47). "Annas is one of the most remarkable figures in the Jewish history of the time. His unexampled fortune was celebrated in that he himself and his five sons held the high-priesthood in succession. This mere record reveals the skilful intriguer" (cf. § 18, Lu. v. 2; Acts 4:6).
3. Read § 138, Jo. vv. 15-18. "Another disciple": probably John, the writer of the narrative (cf. § 143, Jo. v. 2; § 133, Jo. vv. 23-25). It was common for the Jews to have female doorkeepers (cf. Acts 12:13). The private "servants" of the high priests and "the officers"—the temple-police—were standing there (v. 18), the Roman soldiers having now returned to their garrison.
4. Read § 138, Jo. vv. 19-24. "Of his disciples, and of his teaching": the high priest sought to draw from Him an answer suited to give a ground for His condemnation. Read

Studies in the Life of Christ

STUDY 27: JESUS IN GETHSEMANE AND BEFORE THE JEWISH AUTHORITIES

THIRD DAY: § 137. THE BETRAYAL AND ARREST (concluded)
§ 138. THE TRIAL BEFORE THE JEWISH AUTHORITIES
(continued)

v. 13 with v. 24. So it appears that the first examination was before Annas. But read vv. 15, 19, 22. From these it is evident that the examination took place in the palace of Caiaphas, and that he led in the questioning. Why then the statements of vv. 13, 24? It has been suggested (1) that Annas and Caiaphas lived in different parts of the same palace, (2) that the examination before Annas was informal and preliminary—a private examination in the chamber of Annas. “At the close of this unofficial proceeding, Annas, the real leader in the whole action, sent Jesus to Caiaphas for a formal trial.”

PERSONAL THOUGHT:

“The cup which the Father hath given me, shall I not drink it?” Does the spirit here manifested by Jesus characterize my acceptance of that life to which God calls me?

Studies in the Life of Christ

STUDY 27: JESUS IN GETHSEMANE AND BEFORE THE JEWISH AUTHORITIES

FOURTH DAY: § 138. THE TRIAL BEFORE THE JEWISH AUTHORITIES (continued)

1. "Annas therefore sent him bound unto Caiaphas the high priest" (§ 138, Jo. v. 24). It is probable that during the examination before Annas, the members of the Sanhedrin had been called together in haste, in as large numbers as possible, to the house of Caiaphas. The sitting before Annas had terminated without any positive result. The questions of Caiaphas at that time (Jo. v. 19) were intended to extract beforehand some saying which would serve him for Jesus' condemnation in the more formal meeting. Read § 138: Lu. v. 54a; Mt. v. 57; Mk. v. 53. This was not a regular session of the Sanhedrin; a formal session could not be held till "morning was come." Read Lu. vv. 54b, 55; Mt. v. 58; Mk. v. 54. "The building was doubtless four-square, surrounding an open court. Upon this court opened the rooms, one of which formed the audience room of the high priest, and probably another that of Annas."
2. Read Mt. vv. 59-61; Mk. vv. 55-59. Refer to § 27, vv. 18, 19. Wherein was this testimony a perversion of what Jesus had said? "The utter failure, notwithstanding diligent effort, to find anything against Jesus, shows that his life was most pure and wholly irreprehensible."
3. Read Mk. vv. 60-64; Mt. vv. 62-66. What was the blasphemy with which they charged Jesus? "There was nothing in itself blasphemous in one calling himself the Christ. This claim, even if it was false, was not an outrage on the honor of God." "There is no indication in the Jewish books that the Messiah was expected to be divine."

PERSONAL THOUGHT:

"Peter followed him *afar off*." Does this ever express *my* relation to Jesus as His disciple?

Studies in the Life of Christ

STUDY 27: JESUS IN GETHSEMANE AND BEFORE THE JEWISH AUTHORITIES

FIFTH DAY: § 138. THE TRIAL BEFORE THE JEWISH AUTHORITIES (continued)

1. "And they all condemned him to be worthy of death" (§138, Mk. v. 64b). But the Jewish authorities had not the power to put to death. That was reserved by the Romans (cf. § 139, Jo. v. 31). This judgment by "the chief priests and the elders and the scribes" stirred the wild beast element in some of the baser beings who were around Jesus. Read § 138: Mk. v. 65; Mt. vv. 67, 68; Lu. vv. 63-65. "The officers received him": that is, till the regular meeting of the Sanhedrin, which could not be held sooner than the morning. From Mark it would seem that some members of the Sanhedrin took part in these outrages.
2. The first denial by Peter:
Read Lu. vv. 55-57; Mt. vv. 69, 70; Mk. vv. 66-68. It was unusual to need a fire at the Passover season, hence the note of John in v. 18—"for it was cold." Peter probably expected to pass unobserved in this company. John has preserved the account which shows the basis for the maid's assertion (cf. Jo. v. 16). However, "the portress made no remark when John brought in his friend. It was not likely that she should do so. But afterwards, noticing him by the fire-light, she spoke directly to him."
3. The second denial by Peter:
Read Jo. v. 25; Lu. v. 58; Mk. vv. 69, 70a; Mt. vv. 70, 71. "We have often seen that the Evangelists do not undertake in all cases to give the exact words spoken; we are concerned only with any such discrepancy of statement as might seem to impair credibility."
4. The third denial by Peter:
Read Jo. vv. 26, 27; Lu. vv. 59, 60; Mk. vv. 70b-72; Mt. vv. 73-75. Now read Lu. vv. 61, 62. "The Lord turned, and looked upon Peter": we may suppose that the officers were just then leading Jesus across the court.

PERSONAL THOUGHTS:

"I know not the man," "I know not the man." As a professed disciple of Jesus, am I denying Him at any points by the manner of my life? Do I ever deny Christ by my *negative* attitude in the presence of others?

Studies in the Life of Christ

STUDY 27: JESUS IN GETHSEMANE AND BEFORE THE JEWISH AUTHORITIES

SIXTH DAY: § 138. THE TRIAL BEFORE THE JEWISH AUTHORITIES (concluded)

1. "And led him to Annas first" (§ 138, Jo. v. 13). But the examination in the presence of Annas was not a trial, but a mere personal interrogation before an aged ex-high priest. "Annas therefore sent him bound into Caiaphas the high priest" (§ 138, Jo. v. 24). In the high priest's house, an *informal* session of the Sanhedrin had tried and condemned Jesus during the night. "The law forbidding capital trials in the night had been broken; the place of session (Caiaphas' house) was unusual if not illegal; perhaps the attendance, so early after midnight, had not been full. On these accounts it was expedient that a more regular and legal sitting should be held as early in the morning as was possible." Of that session, read in § 138: Mt. 27:1; Mk. 15:1; Lu. v. 66. This meeting was probably held in the official council chamber of the Sanhedrin.
2. At this session, nothing was needed but to again draw out the confession of Jesus, to pronounce sentence, and to plan how their purpose might be effected. Study the account by Luke, vv. 67-71. "If the assertions of Jesus regarding His person appeared in the judgment of the Jews to be blasphemy, it was because in His mouth the title *Son of God* always signified something else and something more than that of *Messiah*, and because the latter was in His lips only a corollary from the former."
3. The fate of Jesus had now become evident, even to the disciples who so often "perceived not the things that were said" (§ 113, Lu. v. 34). What of the feelings of that one who had betrayed Him? Read Mt. vv. 3-10. Refer to Zech. 11:13. Read Acts 1:16-19.

PERSONAL THOUGHT:

"If I tell you, ye will not believe: and if I ask you, ye will not answer." Do I make the acquisition of spiritual truth impossible to myself by the spirit either of unreasonable doubt or of insincere evasion?

Studies in the Life of Christ

STUDY 27: JESUS IN GETHSEMANE AND BEFORE THE JEWISH AUTHORITIES

SEVENTH DAY: §§ 136-138. REVIEW

1. Why did Jesus urge that the disciples pray for themselves after they had entered Gethsemane?
2. What previous crises in His life did Jesus meet with earnest prayer?
3. What experience of Jesus, having a likeness to that in Gethsemane, does John record? Dwell thoughtfully upon these experiences.
4. What element in the prayers of Jesus in Gethsemane is an expression of the law of His life? What truth for all prayers is revealed by these prayers?
5. In what essential way does the prayer in Mt. 26:42 differ from that in Mt. 26:39?
6. What fundamental likenesses are there between the experience in Gethsemane and that in the wilderness (§ 20)?
7. For what special condition did Judas wait in order to accomplish his purpose? Why was this required? With what official body did Judas deal?
8. In what ways did the act of Peter seriously compromise the position of Jesus and of His disciples? What is the law of Jesus concerning the relation of religion and force?
9. From what is known of Annas, suggest some reasons why Jesus was first taken before him for a private examination. State, in general terms, the nature of this examination.
10. Why was Jesus twice led before the members of the Sanhedrin for trial by them? Give an outline of their procedure in the first trial?
11. What are the several ways by which Peter was identified as a disciple of Jesus? From the several accounts given, what seems to have been the course of his denials?
12. Exactly what was the ground of the condemnation of Jesus for blasphemy?
13. From all that has been learned of Judas, give a statement of his leading characteristics.

PERSONAL THOUGHTS:

1. § 136. Am I obedient to God?
2. § 137. Am I free from the faults of Judas?
3. § 138. Am I free from the faults of Peter?

Studies in the Life of Christ

STUDY 28: THE TRIAL BEFORE THE CIVIL AUTHORITIES AND THE CRUCIFIXION

FIRST DAY: § 139. THE TRIAL BEFORE PILATE (continued)

1. Aliter Archelaus (§ 14, v. 22), son and successor of Herod the Great (§ 4, v. 5; § 13, v. 1), had been banished by the Roman emperor to Gaul, Judea was added to the province of Syria, and governed by deputies called procurators. Of these Pontius Pilate was the sixth (§ 18, Lu. v. 1). In § 139, read the 1st verse of each account. The sentence was determined, but the Sanhedrin had no power to act, hence the trial before Pilate.
2. Read Jo. vv. 29-32. Study the answer (v. 30). The Jews attempted to have their sentence fulfilled without giving account of the grounds on which it rested. Pilate's adroit method (v. 31 a) forces them to confess that nothing less than death will satisfy them (v. 31 b), and this they cannot inflict. They have now no alternative but to make the charges.
3. Study the charges against Jesus as stated in Lu. v. 2. How many separate charges? (1) "Perverting our nation": a charge which lacks definiteness and which has in it nothing of truth. (2) "Tribute to Cæsar": how had Jesus dealt with that problem? (3) "Christ a king": read § 66, Jo. vv. 14, 15! By this they would bring the case under the head of treason.
4. Pilate takes their central charge. Study Lu. v. 3; Mk. vv. 2-5; Mt. vv. 11-14. Why was it that Jesus kept so complete a silence before the Roman as well as the Jewish tribunal?
5. John gives a more complete account. Read Jo. vv. 33-35. Jesus would lead Pilate to reflect on the *meaning* of the term he uses before giving His reply (v. 34). But Pilate is utterly indifferent (v. 35) to what he regards as a purely Jewish question. Jesus would have him know, however, the sense in which He *is* king. Study Jo. v. 36. But he was slow of apprehension. Thoughtfully study Jo. vv. 37, 38 a. "He came to conquer the world, and for this end His only weapon is to bear witness to the truth; His people are recruited from all men who open themselves to the truth. The truth, the revelation of God—that is the sceptre with which He bears sway over the earth."

PERSONAL THOUGHTS:

"Every one that is of the truth heareth my voice." Am I one of those whom Jesus regards as being of the truth? His test: "heareth my voice." Do I put myself under the power of the Truth as livingly revealed in Jesus?

Studies in the Life of Christ

STUDY 28: THE TRIAL BEFORE THE CIVIL AUTHORITIES AND THE CRUCIFIXION

SECOND DAY: § 139. THE TRIAL BEFORE PILATE (continued)

1. The conversation of Pilate with Jesus concerning the central charge made by the Jews (Jo. vv. 33-38a) resulted in convincing him that he had not to do with a rival of Cæsar. Read his declaration to the Jews in § 139: Jo. v. 38b; Lu. v. 4. His duty then was simply to discharge Jesus. But he feared to displease the Jews, and had recourse to expedients.
2. For some knowledge of the state of those with whom he had to deal, read Lu. v. 5. But their urgency and sweeping condemnation presented an apparent solution to his problem, for read Lu. vv. 6, 7. Refer to the lower right-hand corner of the map. Herod lived at Tiberias, and Pilate at Cæsarea.
3. Herod was the murderer of John the Baptist. Read his thoughts about Jesus in § 65: Mt. vv. 1, 2; Mk. vv. 14-16; Lu. vv. 7-9. "And he sought to see him"; the opportunity had now come. Read § 139, Lu. v. 8. "Jesus was to him what a skilful juggler is to a seated court—an object of curiosity." Read Lu. vv. 9, 10. "Before this personage, a monstrous mixture of bloody levity and sombre superstition, He maintained a silence which even the accusations of the Sanhedrin (v. 10) could not lead Him to break." Read § 99, vv. 31, 32.
4. Herod was wounded and humiliated by the attitude of Jesus. Read of his treatment in Lu. v. 11. Thus Jesus was a second time acquitted from all political charges. Read Lu. v. 12. "The cause of their quarrel had probably been some conflict of jurisdiction (cf. § 96, v. 1). In that case, was not the best means of soldering up the quarrel to concede to him a right of jurisdiction within the very city of Jerusalem?"
5. Study the judgment of Pilate on Jesus after His return by Herod, as stated in Lu. vv. 13-15. He thus declares the prisoner to be *absolutely* innocent. But read his suggestion in Lu. v. 16. Was that just? "This was the point at which Pilate began to yield to the fatal vacillation which soon passed into guilt and made it afterwards impossible for him to escape."

PERSONAL THOUGHTS:

"I find no fault in this man . . . I will therefore chastise him"! Do I allow popular judgments to determine my course of action in any particulars? Do I follow popular wishes to gain popular approval? Do I in any degree sacrifice principle for position?

Studies in the Life of Christ

STUDY 28: THE TRIAL BEFORE THE CIVIL AUTHORITIES AND THE CRUCIFIXION

THIRD DAY: § 139. THE TRIAL BEFORE PILATE (continued)

1. The judgment of Pilate after an examination of Jesus was such that he should have completely and promptly acquitted Him. He had recourse to an expedient which he thought would satisfy the Jews (§ 139, Lu. v. 16). A request made by the people opens the way for Pilate. Read of that request in § 139, Mk. vv. 6-8. Pilate tries to give Jesus the benefit of this circumstance, for read Mk. v. 9; Jo. v. 39; Mt. vv. 15-17. He knows that Jesus is the victim of party hatred, for read Mt. v. 18; Mk. v. 10. The hope of Pilate is in "the multitude" who have always been favorable to Jesus. For one reason why Pilate acted with hesitancy, read Mt. v. 19.
2. If "the people" had given expression to their own natural judgment and will, Jesus might have been released. But other most potent influences and forces were at work, for study Mk. v. 11; Mt. v. 20; Jo. v. 40; Lu. vv. 18, 19. Barabbas was a true representative of that revolutionary spirit of which the Sanhedrin were falsely accusing Jesus.
3. Pilate's expedient failed because of the influence of the religious leaders. By an unwise question he gives the Jews an opportunity to express their will, for read Mk. vv. 12, 13; Mt. vv. 21, 22; Lu. vv. 20, 21. He now tries to satisfy the anger of the most infuriated, and to excite the pity of those who are yet capable of this feeling, by a beginning of punishment. For his proposal read Mt. v. 23; Mk. v. 14; Lu. vv. 22, 23a. By his weakness, Pilate has been led on, till now he is past the point where he may safely oppose the Jews.
4. Pilate would shift the responsibility. Read Mt. vv. 24, 25.

"Too easy souls, who dream the crystal flood
Can wash away the fearful guilt of blood."

"His blood be on us": "Titus, during the siege of Jerusalem, caused many captured fugitives, sometimes five hundred a day, to be 'scourged and tortured in every form, and then crucified in front of the ramparts.'" Read Mt. v. 26; Mk. v. 15; Lu. vv. 23b-25.

PERSONAL THOUGHTS:

"And their voices prevailed." Do I ever allow the voices of the many to lead me to conduct opposed to my convictions? Does the voice of God within me have *full* prevailing power?

Studies in the Life of Christ

STUDY 28: THE TRIAL BEFORE THE CIVIL AUTHORITIES AND THE CRUCIFIXION

FOURTH DAY: § 139. THE TRIAL BEFORE PILATE (concluded)

1. "Then released he unto them Barabbas; but Jesus he scourged." According to the Roman criminal code, scourging must necessarily precede the punishment of crucifixion. Scourging, as it was practised among the Romans, was a punishment so cruel that the condemned person very often succumbed to it. In § 139, read Jo. 19:1-3; Mk. vv. 16-19; Mt. vv. 27-30. "The Jews had mocked him as a pretended *prophet* (§ 138, Mt. v. 68); here the Romans mock him as a pretended *king*."
2. Pilate had yielded to the priests and rulers, and had sent Jesus to be scourged as preliminary to His crucifixion. But, beholding Him bloody from the scourge, clothed with the purple robe, and wearing the crown of thorns, his own compassion was awakened and he resolved to make one last effort to deliver him from death. Read Jo. vv. 4-7. "Behold, the man!": "Fear alike and envy, Pilate argues, must disappear at the sight of one enduring with absolute patience such humiliation." But read v. 9 a. "We have a law": Levit. 24:16
3. Pilate had acted with fear (cf. Mt. v. 19). Read Jo. vv. 8-11. Why did Jesus give no answer to Pilate? The "me" and "I" of v. 10 are emphatic. What did Jesus mean by the statements of v. 11? Read Jo. v. 12. So in the last extremity they resort to personal intimidation. Pilate fears Tiberius, so the effect is immediate, for read Jo. v. 13. "The trial of this last expedient was, on the part of the Jews, a renouncing of their great national hope, the very idea of the Messiah. Such a victory was a suicide. In this regard also it is easy to understand how, in their plan of battle, they should have reserved this manœuvre for the last; it was the stroke of desperation."
4. Study Jo. vv. 14-16. "We have no king but Caesar": "Thus had the Jews been led, step by step, not only to reject their Messiah, to prefer a robber and murderer before Him, to insist mercilessly that He should be put to a most shameful death, but even to accept and openly proclaim the Roman emperor as their king." Read Mt. v. 31 and Mk. v. 20.

PERSONAL THOUGHTS:

"We have no king but Caesar." Will Jesus accept any less place than that of *king* in my life? Have I given Him the supreme place? Or does *my* will rule in some regions?

Studies in the Life of Christ

STUDY 28: THE TRIAL BEFORE THE CIVIL AUTHORITIES AND THE CRUCIFIXION

FIFTH DAY: § 140. THE CRUCIFIXION (continued)

1. "Then therefore he delivered him unto *them* to be crucified" (§ 139, Jo. v. 16), though, of course, the Roman soldiers were their instruments. In § 140, read Mt. v. 32; Lu. v. 26; Mk. v. 21. "As they came out": that is, from the city. Within the city, Jesus had for a time borne His own cross (cf. Jo. v. 17), but probably the long hours of sleepless agitation and the terrible scourging had made Him too feeble to bear it for any distance. "Rufus": perhaps the one of Rom. 16:13.
2. Jesus had spoken no words under violence and anguish. But pity leads him to utterance. Read Lu. vv. 27-32. "These sayings of Jesus testify to His entire self-forgetfulness." "Hundreds of the Jews at the end of the siege hid themselves in subterranean recesses, and no less than 2,000 were killed by being buried under the ruins of these hiding-places."
3. Read Lu. vv. 33, 34; Mt. vv. 33-38; Mk. vv. 22-27; Jo. vv. 16-19. "The third hour": that is, 9:00 A. M., according to the ancient mode of reckoning, followed by the Jews. "To criminals on the way to execution there was given a drink consisting of wine mixed with a bit of frankincense to stupefy them. According to tradition, the noble women of Jerusalem furnished this at their own expense" (cf. Lu. v. 28). While the draught would have deadened Jesus' pain, it would also have beclouded His faculties.
4. Pilate had been forced by the Jews, to act against his will. Read Jo. vv. 20-22. "When there was no longer any personal danger Pilate held to his purpose. The trait corresponds perfectly with his character." Read Jo. vv. 23, 24. "The scripture": Ps. 22:18.
5. Thoughtfully read Lu. vv. 35-38; Mk. vv. 29-32; Mt. vv. 39-43. Distinguish clearly the several different classes in those about the cross, and study the specific actions of each of them. Dwell upon these details of the scene till it becomes real.

PERSONAL THOUGHT:

"Father, forgive them." Do I pray as Jesus prayed and has taught me to pray (§ 49, Mt. 5:44) on behalf of those who are my enemies?

Studies in the Life of Christ

STUDY 28: THE TRIAL BEFORE THE CIVIL AUTHORITIES AND THE CRUCIFIXION

SIXTH DAY: § 140. THE CRUCIFIXION (concluded)

1. There was another aggravation, from a source whence it would be least expected, for read § 140: Mt. v. 44; Mk. v. 32b; Lu. v. 39. Both of the malefactors were not of the same spirit, however, for read Lu. vv. 40-43. "The prayer which he addresses to Jesus (v. 42) is suggested to him by that faith in an unlimited mercy which had been awaked in him by hearing the prayer of Jesus for His executioners."
2. "To His executioners He had bequeathed the pardon of God, to His companion in punishment, Paradise. Could He find nothing to leave to His mother and His friend?" Read Jo. vv. 25-27.
3. Read Lu. v. 44; Mt. vv. 45-47; Mk. vv. 33-35. "The sixth hour": that is, 12:00 M. Reverently dwell in thought upon the nature of that experience which could call forth this cry from Jesus. Read Jo. vv. 28, 29; Mk. vv. 36, 37; Mt. v. 48-50. "The scripture": Ps. 69:21. A burning fever and a consequent thirst were produced by crucifixion. The "vinegar" was probably thin sour wine, the ordinary drink of the soldiers. Now thoughtfully read Jo. v. 30 and Lu. v. 46. Study, as a whole, the "seven words from the cross": (1) Lu. v. 34; (2) Lu. v. 43; (3) Jo. vv. 26, 27; (4) Mt. v. 46 with Mk. v. 34; (5) Jo. v. 28; (6) Jo. v. 30; (7) Lu. v. 46.
4. Read Mk. v. 38; Lu. v. 45; Mt. vv. 51-53. "The extraordinary signs which accompanied the death of Jesus are explained by the profound connection existing, on the one side between Christ and humanity, on the other between humanity and nature. Christ is the soul of humanity, as humanity is the soul of the external world."
5. Study the effects of Jesus' death upon the several classes: (1) Lu. v. 47; Mk. v. 39; Mt. v. 54 (2) Lu. v. 48 (3) Lu. v. 49; Mt. vv. 55, 56; Mk. vv. 40, 41.
6. Read Jo. vv. 31-37. In the case of crucifixion the person usually lived twelve hours, sometimes even till the second or third day. "The scripture": Exod. 12:46. "Another scripture": Zech. 12:10. Give thought to John's 35th verse.

PERSONAL THOUGHT:

"Truly this man was the Son of God." To what belief have these weeks of study led *me* concerning the person of Jesus of Nazareth?

Studies in the Life of Christ

STUDY 28: THE TRIAL BEFORE THE CIVIL AUTHORITIES AND THE CRUCIFIXION

SEVENTH DAY: § 141. THE BURIAL

§ 142. THE WATCH AT THE SEPULCHRE

1. By the law of Moses it was required that no dead body should remain hanging over night (Deut. 21:22,23). Josephus says: "The Jews are so attentive to the rites of sepulture as to take down even those who have undergone the sentence of crucifixion, and inter them before sunset." Hence the request of § 140, Jo. v. 31. But, before the bodies were removed in the ordinary course, a request was made of Pilate. Read § 141: Mt. vv. 57, 58; Lu. vv. 50-52; Jo. v. 38; Mk. vv. 42-45. "A councillor": that is, a member of the Sanhedrin. "Looking for the kingdom of God": cf. § 12, vv. 25, 38. "Boldly": he took great risks in view of his position in the Sanhedrin. From the four accounts, frame a complete statement concerning Joseph.
2. Joseph was not alone, for read Jo. v. 39. Perhaps the act of Joseph gave courage to Nicodemus. Make a study of the character of Nicodemus from § 28; § 82, vv. 45-52. Read § 141: Lu. v. 53; Mk. v. 46; Mt. vv. 59, 60; Jo. vv. 40-42. But there were deeply interested ones who witnessed this act of devotion. Read Mk. v. 47; Mt. v. 61; Lu. vv. 54-56. "They wished to complete the imperfect embalming of the body which Joseph and Nicodemus had hastily begun."
3. Thoughtfully read through the whole of § 142. The day was our Saturday and the Jewish Sabbath. How account for the fact that the Jewish religious leaders remembered that Jesus had made this statement, while the disciples, apparently, forgot or disbelieved the prediction?

PERSONAL THOUGHT:

"A disciple of Jesus, but secretly for fear of the Jews." Do I allow any fear of man to prevent me, at any time, from making that confession of Jesus which He asks of me and which would forward His Kingdom?

Studies in the Life of Christ

STUDY 29: THE RESURRECTION, APPEARANCES AND ASCENSION OF JESUS

FIRST DAY: § 143. THE RESURRECTION MORNING (continued)

1. "The chief priests and the Pharisees," contrary to all the Jewish ideas of Sabbath observance had 'made the sepulchre sure, sealing the stone' on their holy day (§ 142)! During these sacred hours, where were "the women, which had come with him out of Galilee"? Read § 143, Lu. v. 56. "But" it was a time of restless rest, for see § 141, Lu. v. 56, and read § 143: Lu. 24:1; Mt. v. 1; Mk. vv. 1, 2. It is probable that the women had not yet heard of the seal and the guard. But they did have one problem, for read Mk. v. 3.
2. The problem of the women had, in the meantime, been solved, for read Mt. vv. 2-4. They saw the result, but not the process, for read Mk. v. 3 with v. 4, and Lu. v. 2. Yet they do see the agents of the result, for read Lu. vv. 3, 4; Mk. v. 5; Mt. v. 3. "We know so little of the modes of angelic existence, how they who are ordinarily invisible can make themselves visible, what parts were here severally assigned to them, and of the grounds of their action, that it is wholly impossible for us to say how many may have been present at this time within or around the sepulchre."
3. "And they were amazed." But the dazzling messengers had a great message for them. Study Mt. vv. 5, 6; Mk. v. 6. Now thoughtfully read the beautiful message as Luke has preserved it, vv. 5-7. "Remember how he spake unto you": how had the disciples received those revelations? The messengers now give a mission. Read the 7th verse in Matthew and in Mark. "His disciples *and Peter*"! for Peter, having denied, may consider himself outside the circle of disciples. "As he said": cf. § 134: Mt. v. 32; Mk. v. 28.
4. They have been given a mission of privilege. Read the 8th verse in Matthew and in Mark. "They said nothing": that is, on their way to the other disciples. But once in the sympathetic presence of "the rest" they speak freely. Read Lu. vv. 8, 9.
5. Thoughtfully consider the effect of the announcement as stated in Luke's 10th and 11th verses.

PERSONAL THOUGHTS:

"He is risen, *even as he said.*" "There shall ye see him, *as he said.*" Do I have a *full* belief in the words of Jesus? Do my works testify to the *vitality* of my belief in His promises of power?

Studies in the Life of Christ

STUDY 29: THE RESURRECTION, APPEARANCES AND ASCENSION OF JESUS

SECOND DAY: § 143. THE RESURRECTION MORNING (concluded)

§ 144. THE REPORT OF THE WATCH

1. "These words appeared in their sight as idle talk." But the statements of the women were open to investigation, and it was only for a time that "they disbelieved them." Read § 143, Lu. v. 12. John has preserved the fuller details in his graphic narrative. Read § 143, Jo. v. 1. Mary was not alone, but she was the important one of the company for John's record. Read Jo. v. 2. "The other disciple" was, as has been seen, John, the writer of the account. Mary returned at once to these leaders among the disciples, while the other women pressed on even "into the tomb" (Mk. v. 5; Lu. v. 3). "*We* know": indicates that Mary had gone with others (cf. Mk. v. 1).
2. Read Jo. vv. 3-7. That Luke knew of the presence of John with Peter (Lu. v. 12) is shown in § 145, Lu. v. 24—"they." "Outran Peter": John was "the lad among the apostles." The strong emotion of John causes him to hesitate. Peter, of a more masculine and practical character, resolutely enters. Read Jo. vv. 8-10. "The scripture": Ps. 16:10. "He saw, and *believed*": "This must, indeed, have been one of the most ineffaceable moments of John's life. He initiates us into an incomparable personal reminiscence, into the way by which he reached the belief in the resurrection, in the first place, and then, through this, the perfect faith in Jesus as Messiah and Son of God."
3. Mary had returned to the tomb after Peter and John. With sympathetic thought, study that exquisite statement of the revelation of Jesus to personal love, Jo. vv. 11-18. "The gardener": cf. § 141, Jo. v. 41. Thoughtfully determine why Mary did not recognize Jesus as soon as she saw Him? What is meant by the words of Jesus in v. 17?
4. Read through vv. 9-11 of Mark. Study Matthew's statement (vv. 9, 10) of a meeting of Jesus with the women.
5. But what of "the guard," "the chief priests," "the elders," "the governor," "the Jews"? Read through § 144.

PERSONAL THOUGHT:

"He saw, and believed." And now do I, in turn, fully accept John's testimony, and rise to the same strong, *life-giving* conviction and belie?

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STUDY 29: THE RESURRECTION, APPEARANCES AND ASCENSION OF JESUS

THIRD DAY: § 145. THE WALK TO EMMAUS

1. We have learned of the significant events which happened "very early on the first day of the week." But "that very day" had other revelations. As John alone has preserved to us the full account of the appearance to Mary, so Luke alone has transmitted to us the details of an appearance later in the day. Read § 145, Lu. vv. 13-16. The site of Emmaus has not been positively determined, but refer to the map for suggested sites. One of the "two of them" was Cleopas (v. 18); it has been suggested that the other was Luke himself. Why did they not recognize Jesus (cf. § 145, Mk. vv. 12, 13—"in another form")?
2. Jesus opens the conversation. Read Lu. vv. 17-19a. "An inhabitant of the city would not have failed to know these things; and, in their view, to know them was to be engrossed with them." Study their interesting historical sketch, as in Lu. vv. 19b-24. "But we hoped" (v. 21): for the *form* of the redemption they expected, read Acts 1:6. "Saying . . . which said": "hearing of a hearsay. This form shows how little faith they put in all those reports" (cf. § 143, Lu. v. 11).
3. Study the teaching of Jesus, as in Lu. vv. 25-27. "Jesus had before Him a grand field, from the protevangelium (Gen. 3:15) to Mal. 4:2. In studying the Scriptures for Himself, He had found Himself in them everywhere (§ 44, vv. 39, 40). He had now only to let this light which filled His heart ray forth from him."
4. Read Lu. vv. 28-32. Jesus would really have gone further, of course, but for the constraint which they exercised over him. It was not a mere feint on His part. "He vanished": "His body was already in course of glorification, and obeyed more freely than before the will of the spirit."
5. Read Lu. vv. 33-35. "Hath appeared to Simon": perhaps at the time when Peter returned home, § 143, Lu. v. 12b (cf. 1 Cor. 15:5).

PERSONAL THOUGHT:

"Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures." Do I seek, through prayer, the presence of Him whom the Father has given in the stead of Jesus on each occasion of my study of the Scriptures?

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STUDY 29: THE RESURRECTION, APPEARANCES AND ASCENSION OF JESUS

FOURTH DAY: § 146. THE APPEARANCE TO THE DISCIPLES IN JERUSALEM, THOMAS BEING ABSENT

§ 147. THE APPEARANCE TO THOMAS WITH THE OTHER DISCIPLES

1. "They rose up that very hour and returned to Jerusalem. . . . and they rehearsed the things that happened in the way." Read § 146. Lu. v. 36. Jo. v. 19. Compare the nature of this appearance with His disappearance, § 145, Lu. v. 31.
2. Study the effect upon the disciples as in Lu. vv. 37-38. The impression made upon them naturally arose from the sudden and supernatural appearance of Jesus. He would help them to believe, for read Lu. vv. 39-40. Jo. 20:22. Jesus now gives them another proof, for read Jo. 20:31. Lu. vv. 41-43. "The body of Jesus was in a transition state. 'I am not yet ascended . . . but I ascend,' § 143. Jo. v. 17. On the one hand, He still had His terrestrial body. On the other, this body was already raised to a higher condition." Read the paragraph from Mark.
3. Study the commission of Jesus to His disciples as in Jo. vv. 21-23. "Receive ye the Holy Ghost." "Raised Himself to a stage of higher life, Jesus raises them, as far as He can do so, to the new position. He associates them in His state as raised from the dead, just as later, through Pentecost, He will make them participate in His state as one glorified."
4. "The impression produced on Thomas by the death of his master must have been that of the most profound discouragement: 'I told Him so' (cf. § 103, v. 16); this is what he, no doubt, repeated to himself." Read Jo. vv. 24-25. Just as before, he sets the extreme case before himself and will face that."
5. Thoroughly read through § 147. "The discipline of self-questioning, followed by the revelation of tender compassion and divine knowledge, enabled Thomas to rise to the loftiest view of Jesus yet in the Gospels. His sublime instantaneous confession, was from doubt, closed historically the progress of faith in the disciples."

PERSONAL THOUGHT:

"My Lord and my God." Is this far-reaching confession from Thomas a true expression of what Jesus of Nazareth has become for me (1) in belief, and (2) in vital reality?

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STUDY 29: THE RESURRECTION, APPEARANCES AND ASCENSION OF JESUS

FIFTH DAY: § 148. THE APPEARANCE TO SEVEN DISCIPLES BY THE SEA OF GALILEE

1. Study the promise of Jesus in § 134: Mt. v. 32; Mk. v. 28. The disciples were reminded of it (§ 143; Mt. v. 7; Mk. v. 7). They, however, remained some days in Jerusalem (§ 147, v. 26). Now we find them again by the familiar shores of "the sea of Tiberias," for read § 148, vv. 1-3.
2. Read vv. 4-8. "Two hundred cubits": about 100 yards. "How characteristic of the two apostles are the features which appear in these two simple incidents! John contemplates and divines; Peter acts and springs forward." The narrative "tends to characterize the two principal apostles by their different gifts, as they afterwards showed themselves throughout their whole career: Peter, the man of missionary activity; John, of contemplative knowledge."
3. Read vv. 9-14. "Jesus takes the part of host. He was standing at a little distance, but now He comes forward. A feeling of respectful fear prevents the disciples from approaching Him. It is no longer the familiar relation of former days."
4. Thoughtfully read vv. 15-17. "More than these": that is, more than these, thy fellow-disciples, love me (cf. § 134: Mt. v. 33; Mk. v. 29). Jesus would refer him to his claim of *supreme* devotion. "His present profession differs in two important points from the question proposed. (1) He does not assume any superiority over others: (2) he lays claim only to the feeling of *natural* love of which he could be sure (cf. footnotes ^{8,9}). When Jesus puts the question the third time He adopts the word for "love" which Peter had used. It is as if He would test even the truth of the feeling which Peter claimed. The three questions could not but recall the three denials. Read vv. 18, 19a. Peter was crucified at Rome.
5. Read vv. 19b-24. "Peter is the minister of action whose service is consummated by the martyrdom of death: John is the minister of thought and teaching whose service is perfected in the martyrdom of life."

PERSONAL THOUGHT:

"Simon, son of John, lovest thou me?" If my name were put in the place of that of the apostle, and the question were asked me by Jesus, what would be my answer?

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STUDY 29: THE RESURRECTION, APPEARANCES AND ASCENSION OF JESUS

SIXTH DAY: § 149. THE APPEARANCE TO THE ELEVEN ON A MOUNTAIN IN GALILEE

§ 150. CHRIST'S FINAL APPEARANCE, AND HIS ASCENSION

1. "But after I am raised up, I will go before you into Galilee" (§ 134, Mt. v. 32). "And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him:" (§ 143, Mt. v. 7). It would seem that a definite place of meeting had been appointed, for read § 149, Mt. v. 16. Study Mt. v. 17.
2. Thoughtfully study the words of Jesus, as in Mt. vv. 18-20. "When Jesus gave this commission He announced in the simplest and least ostentatious way the most original, the broadest, the sublimest enterprise that ever human beings have been called upon to accomplish."
3. Read through the paragraph from Mark given in § 149. References:—(1) Devils: Acts 8:7; 16:18; 19:15, 16. (2) Tongues: Acts 2:4-11; 10:46; 19:6. (3) Serpents: Acts 28:3-5. (4) The sick: Acts 3:7; 28:8.
4. Luke has recorded what may be regarded as "the substance of the different instructions given by Jesus between His resurrection and ascension." Thoughtfully study the words as in § 150, Lu. vv. 44-49.
5. Study the record of the ascension of Jesus in Lu. vv. 50-53. "With great joy": "The joy of the disciples caused by this elevation of their Master, which is the pledge of the victory of His cause, fulfilled the word of Jesus, § 134, Jo. 14:28." "Blessing God": "The disciples do here what was done at the beginning by the shepherds (§ 10, v. 20). But what a way traversed, what a series of glorious benefits between those two acts of homage!"
6. Read the paragraph from Mark in § 150. "The ascension perfects in the person of the Son of man God's design in regard to humanity. To make of sanctified believers a family of children of God, perfectly like that only Son who is the prototype of the whole race—such is God's plan."

PERSONAL THOUGHT:

"Go ye therefore, and make disciples of all the nations." Have I *learned* and *obeyed* the will of Jesus with reference to my relation to this last command from Him?

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STUDY 29: THE RESURRECTION, APPEARANCES AND ASCENSION OF JESUS

SEVENTH DAY: §§ 143-150. REVIEW

§ 151. THE CONCLUSION OF JOHN'S GOSPEL

1. How many appearances of Jesus after His resurrection are recorded in the Gospels? To whom was each appearance made? What is the apparent order of the appearances?
2. Make a study of all the statements which are given concerning the effects of Jesus' appearances upon His disciples. Consider, in this relation, the statement of Jerome: "Their doubting increases our faith."
3. Paul has statements concerning some of the appearances of Jesus. Read 1 Cor. 15:3-8. With what appearances recorded in the Gospels do certain of those mentioned by Paul correspond? But it is evident that the Gospels do not record all of Jesus' appearances. This may well be, as He was "appearing unto them by the space of forty days" (Acts 1:3).
4. Study the more complete statement of Luke concerning the appearances and ascension, as given by him in Acts 1:1-11.
5. Thoughtfully study and consider the argument of Paul, based upon the resurrection of Jesus, stated for the Corinthians in 1 Cor. 15:12-20.
6. Thoughtfully read and dwell upon the conclusion of John's gospel as given in § 151. "To receive Jesus as the Son of God is to open one's heart to the fulness of the divine life with which He Himself is filled; human existence is thus filled with blessedness and strength in communion with God."

PERSONAL THOUGHT:

"These are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name." Have I the evidence that my *belief* in Jesus as Christ and Son of God is of that absolute and vital kind meant by John through my present possession of a *life* which is beyond my natural life?

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STUDY 30: REVIEW

FIRST TO SEVENTH DAY: §§ 119-151. REVIEW OF STUDIES 23-29

1. Having considered Studies 23-29 in some detail, we may now profitably go over those Studies for the purpose of tracing the history in a more general way than was done even in the class hours of study.
2. The work for the week is divided as follows:-

First Day:	Review of Study 23
Second Day:	Review of Study 24
Third Day:	Review of Study 25
Fourth Day:	Review of Study 26
Fifth Day:	Review of Study 27
Sixth Day:	Review of Study 28
Seventh Day:	Review of Study 29
3. It is suggested that the study of each day be done in this order and with these aims:
 - (1) Commit to memory the exact title of each Section in the Study for the day, so that they may be quickly named, in their order, at any time.
 - (2) Make such a reading of each Section as may be necessary in order to be able to go mentally through the Section from first to last giving the *substance* of its contents.
 - (3) Write out in the note-book, from memory, the following: (a) The exact title of the Study, (b) the exact titles of the Sections within the Study, (c) the *briefest* possible summary of the contents of each Section. State the last in one sentence where it can be so condensed.
4. It may seem that this suggested method of review is mechanical and uninspiring. It is certainly a week's work which is primarily mental. It will be found, however, to amply repay for the effort. We seek a *mastery* of the Life of Christ.
5. In each Study aim constantly to trace and fix in mind: (1)

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STUDY 30: REVIEW

FIRST TO SEVENTH DAY: §§ 119-151. REVIEW OF STUDIES 23-29

the *connection* of events, (2) the *growth* or *progress* of the history. This will aid the effort to memorize the subjects, and will likewise give a more intelligent conception of the Life as a whole.

6. This work on the part of each student will form the basis for a class hour of review which should be of exceptional interest and profit, and will complete that larger view of the different periods of the history which has been sought through the Reviews.

PERSONAL THOUGHTS:

In a week of work so predominantly mental, there will be special need to hold steadily before the mind the ultimate aim of the study—the upbuilding of Character. Each day give time for final meditation upon the truth in the “Personal Thoughts” of the Study under consideration. Never pass over any question which comes to the *life* without answering it. Were it not better, if necessary, to spend the week conforming the life to the messages which the Gospels bring for *me*, than upon any study of any kind, Biblical or collegiate?

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